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The
CHRISTIAN CENTURY

A Journal of Religion

The Pacifist War

Why I Stay In the F. O. R. *By Edmund B. Chaffee*

Why I Leave the F. O. R. *By Reinhold Niebuhr*

JANUARY SURVEY OF BOOKS

Reviews by Lynn Harold Hough, Frederick D. Kershner, Harris Franklin Rall, Justin Wroe Nixon, Dan B. Brummitt, Fred Eastman, John M. Versteeg and others

A New Deal for Labor

An Editorial

15 Cents a Copy • January 3, 1934 • Four Dollars a Year

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FOUR YEAR PROGRAMO

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YEAR OF DISCUSSIONTH

by selected churchaders
readers of The Christ
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What Can thCh

1934 is the critical year. It is the year when everything stands at a turning point. National affairs; world affairs — both have come to the hour of great decisions and great changes.

We break new seas today,
Our eager keels quest unaccustomed waters.

The pass-word is "change." The old order is passing before our eyes. Its death struggle is registered in almost every column of every newspaper. "Humanity," in the words of General Smuts, "has struck its tents and is once more on the march."

WHAT does this mean for the churches? The vast impulses which are pushing toward new political techniques, new social ideals, new industrial standards, are pushing likewise toward new ventures in religion. Existing church organization emerged within the social order which is passing away. It reflects that vanishing order. Its adjustments were established within that order. Its emphases presupposed that order. Dissatisfaction with the old church order now exists on every hand; a feeling that the churches must press on toward some new goal and organization if they are not to fall hopelessly behind the rest of the human procession — what sensitive church leader has not felt this again and again during recent months?

The Belated Church

HOW far has this pervasive, but formless, desire for a "new deal" in church life registered itself in action? Not far! Look around America, and see American citizens hastening to a hundred new tasks, new ways of living in industry, in politics, in social service, in education, in art — then turning back, if they still maintain their loyalty to their churches, to find both local church programs and general church policies hardly varying from those of a half century before the war, and calling for the support of overhead church organizations that haven't made a change — except as forced by falling funds — in all that time.

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IT is not suggested that the church must hurriedly change its form and functions merely *because* other things are changing. The bottom reason for sweeping religious readjustments is that the church may thereby actually function as *the leader of human progress.* The church belongs in the van, not in the rear. Religion courts tragedy if it does no more than bring itself up to the level which society attains by means of forces that are not religious.

THE coming social order must be the church's own creation — not merely its ally or its opportunity. President Roosevelt's "new deal" already reflects something of the Christian ideal. Will the Christian church be at hand with moral power when the new deal meets the inevitable peril of its own success? Writers like Walter Lippmann say that with returning prosperity the Roosevelt system will automatically fall apart and the old system of unrestrained competition will come back. Will it? It will be for the Christian church to say!

WHERE is the new life, the new vigor, the new planning coming from among the churches? Is 1934 to pass, seeing all other channels of mankind's energy filled with a mighty, surging rush of new forces while the stream of church life goes on its slow, turgid, sluggish way? Or is this new year to see the churches also throwing off old habits and thrusting forth to new life? The decision cannot be postponed much longer; it has already been postponed too long. 1934 brings the final hour of grace unless the churches are to fall far, far behind.

THE thing needed is not mere talk. Every earnest church member must feel this. Talking is not doing, and our church life now demands the inspiration of conscious constructive progress.

A Year of Talk

BUT *some* talk is required as a preliminary to great deeds. Nothing will be gained by aimless action. Under today's pressure there is a temptation to copy

Stephen Leacock's hero who "mounted his horse and rode off in all directions." To do that, however, is to exhaust the energies of the churches without accomplishing any permanently worthy results. Cannot something wiser, and more effective, be done?

HERE is the point at which The Christian Century brings forward its proposal of a new venture. With a deep desire to render a service that is everywhere to be needed, it is offering its pages for this vital year of 1934 as a public forum for the discussion of the specific question: What can the churches do *now?* On the basis of this discussion, to be participated in not only by selected church leaders but by any readers of The Christian Century who feel that they have a contribution to make, we believe that plans can be constructed by which, from January 1, 1935, to December 31, 1938, to project and carry through a *Four Year Program of Church Action* which will definitely establish the churches at the front of the advancing line of human effort.

The New Order

NOTE exactly what The Christian Century proposes to have discussed. No vague generalities. No dealing with ultimate goals and ideals that might be experienced in action a century hence. None of those millennialistic topics that so often drain off the attention of church gatherings which are supposed to be dealing with the future program of the churches. Not that sort of thing at all. But *now,* while Franklin D. Roosevelt is still President of the United States, while the New Deal is still wrestling with the old rugged laissez-faire, while the people are in the thick of the fight for a new social and political order, *now, now, now* — what can be done?

WHAT can be done with the missionary work of the churches now? Not after all the theological differences have been ironed out, and all the interests of all the denominations and all the boards brought into line, but *now,* what can be done with this missionary work? Do the chruches have to wait until after the millennium has dawned before they can see some actual progress in dealing with the problems which have become so clear in recent years?

Vital Questions—Vital Thinkers

WHAT can be done about the denominational colleges *now?* What can be done about our overchurched towns *now?* About our parish church schools? About our country churches? About such organizations as the temperance societies, the peace societies, the Y.M.C.A., the Y.W.C.A., *now?* What can be done to give new leadership through the Federal Council of Churches, not in some dim tomorrow, when all the denominations have sunk all their timidities and suspicions, but *now?* What can be done about the training of new ministers now? What about the reorientation of worship? What about denominational overhead? Yes, and what about the senseless denominational divisions? Not in the sweet bye-and-bye. *Now* — in the four years immediately following 1934.

Facing Specific Questions

THE Christian Century proposes to ask a carefully selected list of American church leaders to discuss those questions on precisely that basis. "Dr. Harry Emerson Fosdick," it plans to say, "you believe in peace. You believe that if war continues, the church is doomed. You have dedicated your life and your ministry to preaching the gospel of peace. Very well! But you know the present situation; the confusion among peace workers; the threats of war at many spots on the map; the confusion of counsel on the part of the multitudinous organizations that claim to be working for peace. You know of the relation of these organizations to the churches. Now, as you look at the total situation, we wish to put up to you this simple question: If you were to have the final word for the period from 1935 to 1938, what would you say *can* be done and *should* be done to make the work for peace more effective during that period?"

NEARLY half a hundred church leaders, selected with the utmost care in an effort to secure the men and women who really have something to say, will be invited to take part in this symposium. All during 1934 they will be writing. Every article they contribute will be a specific proposal for a specific plank in a specific program for church advance in the specific four year period, 1935-1938. What *should* be done; what *can* be done?

An Open Forum

BUT that is not all. This is not to be a mere series of challenges from the leaders. This is to be a cooperative project in which the whole great army of readers of The Christian Century, drawn from all denominations, from all the states of the union and from practically all the nations of the globe, is to have a part. What the general articles leave out, readers can be counted on to supply.

HOW is this to be done? By one simple means. By taking the famous "Correspondence" section of The Christian Century, and using it as it has always been used, but more intensively, and more purposefully, as a platform from which readers can express their views. Not only their assents and dissents, though these will be printed in full measure. But their additional, constructive proposals.

IN this fashion a truly national forum on the ways and means of immediate advance for the churches will be conducted. There will be no strings, no institutional commitments inhibiting comment on "touchy" questions. Any reader who has something to say will have a chance to say it — briefly, pointedly, but freely. John Jones, preacher in Prairie Flats, will have just as much chance to give his ideas as to what can and should be done during the coming four years to remedy the scandal of overchurching in small communities as the Reverend Ebenezer G. Proudfellow, D.D., LL.D., executive secretary of the board of church erection and ministerial endowment.

Talk—Then Action!

AGAIN, as the forum discussion of 1934 comes to its close, it is not too much to expect that a body of clarified opinion and purpose will have been created which will demand action and make action possible — constructive action during the four year period then beginning. Then the great army of Christian Century readers will have their opportunity to insist that the discussion shall bear fruit. In meetings of local congregations, in city and county church federations, in state pastors' convocations, in sessions of denominational boards and governing bodies, they will bear the responsibility of insisting that these things which the consensus of church opinion holds *can* be done between 1935 and 1938 *shall* be done.

(In passing, let John Jones of Prairie Flats know that any suggestions he may have to make with regard to the selection of writers to introduce the discussions of this public forum will be gladly received and carefully considered by the editors of The Christian Century. Also suggestions as to the subjects to be discussed.)

A FEW moment's consideration will make clear how great is the opportunity for the churches in such a public discussion as this. It will be conducted, in the first place, in a forum that is entirely free. No responsibilities for institutional budgets, no necessities for supporting present plans or personnel, will operate, even unconsciously, to inhibit free speech. The bias of the headquarters mind will not be felt. The things that thoughtful and responsible churchmen and churchwomen have been thinking, without knowing where or how they might be effectively said, can and will be said in this forum.

An Act of Faith

IN the second place, this discussion will transcend both denominational and sectional boundaries. The readers of The Christian Century, when they begin to bear their full part, will speak from every communion. Liberal Roman Catholics and liberal Jews who are among the paper's most interested readers may have their part; it is to be hoped that they will. The ideas of New England will be balanced by the ideas of the great Southwest; New York's judgment will be subjected to review from Peiping and Calcutta.

IN the third place, leaders of all sorts of church enterprises — local, denominational, national and international — will find here a yardstick by which to measure the work of their organizations against the best thought and expectations of the most vigorous minds in the religious life of today. "Here are the things," they can say, "which these Christian men and women agree *can* be done to bring this work for which I am responsible up to the level of its present opportunities; how far is this church organization for which I am responsible measuring up to these new standards?"

THE launching of this forum discussion is an act of faith on the part of The Christian Century — faith that its readers will take full advantage of these opportunities just enumerated, and faith that honest, open, many-sided thinking will produce a consensus of opinion which will lead to real, immediate action.

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NRA MEMBER U.S. WE DO OUR PART

The CHRISTIAN CENTURY

January 3, 1934

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Calendar of Coming Events

Dec. 31-Jan. 7. National convention of evangelists and Christian workers. Russell Conwell Baptist temple, Philadelphia.

Jan. 2. Legislative conference under auspices of national public housing, Town Hall club, New York city.

Jan. 3. Council of Free church (Unitarian and Universalist) Boston.

Jan. 3-5. Baptist statewide Sunday school conferences, Jacksonville, Fla.

Jan. 3-5. Annual conference of Foreign Missions Conference of North America. Garden City, L. I.

Jan. 4. Conference on pastoral evangelism, interdenominational, New York city.

Jan. 4-12. Address by L. Foster Wood of Federal council's commission on marriage, Massachusetts federation of churches, Boston and other Massachusetts cities.

Jan. 7-10. National convention Anti-Saloon League of America, Calvary Baptist church, Washington, D. C.

Jan. 7-21. Billy Sunday meetings, Calvary Baptist church, New York city.

Jan. 8. Annual Greater Boston federation of churches, Boston.

Jan. 8-13. Week of prayer. Federal council of churches.

Jan. 9-10. Illinois Baptist ministers' retreat, state convention, Mattoon, Ill.

Jan. 9-11. Joint meeting of Home Missions council and Council of Women for home missions to evaluate home missions program, Fifth Avenue Presbyterian church, New York city.

Jan. 9-Feb. 15. Church-wide missionary meetings, Methodist Episcopal church south. To be held in 34 southern cities.

Jan. 14, 15. Addresses by Harry F. Ward, council of churches meeting, Seattle, Wash.

Jan. 15. Annual dinner, Y.M.C.A., Commodore hotel, New York city.

Jan. 15-17. Fourth annual Nebraska ministers convocation, First Plymouth Congregational church, Lincoln, Neb.

Jan. 15-17. American conference on birth control and national recovery, Mayflower hotel, Washington, D. C.

Jan. 16. "New crusade day." National W. C. T. U.

Jan. 16. Conference on evangelism Federal council of churches, First Baptist church, Tampa, Fla.

Jan. 16, 17. Annual meeting of Educational association of Methodist Episcopal church, Hotel Statler, St. Louis, Mo.

Jan. 16-19. Conference on cause and cure of war, Washington hotel, Washington, D. C.

Jan. 17. National Lutheran educational conference, Jefferson hotel, St. Louis, Mo.

Jan. 18, 19. Annual meeting of the National Lutheran council, Union League Club, Chicago.

Jan. 19. Eighth annual complimentary dinner to students from foreign lands, Chicago church federation, C. C. Morrison, speaker. International house, University of Chicago, Chicago.

Jan. 21. Education day for colleges, Disciples of Christ.

Jan. 22-25. Congregational-Christian mid-winter meetings of commission on missions, home board of directors, prudential committee of the American board and associated organizations, First Congregational church, Evanston, Ill.

Jan. 23. Virginia synod of the United Lutheran church, Roanoke, Va.

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME LI CHICAGO, JANUARY 3, 1934 NUMBER 1

EDITORIAL

DEPTH was added to the Christmas rejoicings of hosts of Americans by the act of the President in announcing on Christmas eve a general amnesty for all imprisoned during the war for obstructing the draft or sedition. The executive clemency was long overdue. Yet despite the explanation, in a covering statement, that "the effect of this proclamation is to restore to such persons their full civil rights," it is by no means clear what has been restored or to whom. Most of the conscientious objectors who were sent to prison under section 5 of the draft act, for example, were never civil prisoners, nor were their cases ever passed on by civil courts. They were seized, tried and sentenced by the army, and their attempts to gain civil court reviews were uniformly denied on the ground of lack of jurisdiction. Do army courts martial destroy civil rights? If so, what rights? And what are civil rights? The right to vote is a state matter, concerning which each state may lay down such regulations as it pleases. The only legally established national civil rights are three: the right to an American passport, to sue in a federal court, and to hold federal office. Many of the imprisoned c. o.'s of 1917 have been exercising civil rights, both state and federal. Exactly what it was that the President did by his proclamation may, therefore, ultimately require court opinion to decide. But we rejoice that, whatever it was, he did it.

Amnesty for War Objectors

Pan-American Delegates For Rights of Women

ACTING under direct instructions from the President, the American delegation at the Pan-American conference at Montevideo finally signed the agreement to support a treaty granting equal nationality rights to women. The refusal of the American delegates to join in submitting the resolution to the conference aroused much criticism, especially in view of the American sponsorship of such a measure at the Hague in 1930. The opposition seemed to rest on two ideas: first, that under our system of government civil and political rights are determined by state laws rather than by federal laws and treaties; and second, that equal rights would nullify the protective laws for women now in force. Both of these objections are based upon a misconception of the nature and scope of the proposed treaty. Naturally such a treaty cannot take out of the hands of the states any matters which constitutionally belong to them, but there are important rights which are subject to federal determination. Important among these is the matter of naturalization and citizenship. There are several questions in this field that have never been satisfactorily settled. Although by the Cable act of 1922 an American woman no longer automatically forfeits her citizenship on marrying an alien, other inequities remain in the treatment of the sexes in regard to rights of citizenship. The action of the Pan-American conference does not in itself have any legal force, but it gives powerful support to the proposed treaty which will establish uniform and equitable practice in such matters. With the fascist governments moving as fast as they can in the direction of reducing women to their ancient status of domestic servants and breeders of soldiers, liberal governments should reaffirm their faith and prove it by their works.

Reichsbishop Mueller Between Two Fires

CRISP and positive was the report given to Hitler by von Schirach, head of the nazi youth organization: "In carrying out the orders given to me to bring about the unification of German youth, I report the incorporation of the Evangelical youth in the Hitler youth." But the report goes somewhat beyond the facts. The unification is ordered, but not yet accomplished. The protesting pastors' emergency federation, which has grown now to almost 6,000 out of the 16,000 evangelical ministers in Germany, has issued an ultimatum from which it shows no signs of receding. The nazi project for robbing the church of its influence over its own youth has added new energy to the pastors' demand for a reconstruction of the

church council and guarantees of the freedom of the church from control by politicians for political ends. The unhappy reichsbishop, Dr. Mueller, is between two fires. The nazi power to which he owes his appointment expects him to proceed with the policy of "unification," though it permitted the abandonment of Hossenfelder and the other extremists who had become too odious to be longer supported; while the great host of protesting pastors announce that they will no longer recognize his authority unless he yields to their demands. The opposition to the transfer of all youth activities to governmental control is intensified by the evangelicals' suspicion of von Schirach as an exponent of the "Nordic heresies" involving the substitution of Germanic myths for the Old Testament and the detachment of Christianity from its semitic origins. It is no fault of Reichsbishop Mueller that he has not been able at the same time to meet the expectations of his political sponsors and hold the allegiance of his clerical associates. Their positions are diametrically opposed, and they are not to be harmonized by any such simple formula as that proposed for the youth organization—that the nazi leaders will take care of the recreational and cultural activities and the church shall "preach the gospel." Mueller's expectancy of official life appears to be short.

Buchman Anticipates New Reformation in Germany

JUST back in England after two weeks in Germany, Dr. Frank Buchman, according to reports in the London papers, opines that "we may yet look to Germany for a new reformation." Unfortunately, no further particulars were vouchsafed, beyond the comment that this is "a big vision" but that, having just booked the Chateau Frontenac for a house party of 3,000 at Quebec and chartered a Canadian Pacific liner to bring a contingent to England for the next Oxford house party, the groupers are used to big visions. Even so, one would like to know whether the new reformation is to proceed with the same serene detachment from all considerations of social ethics and human rights that has characterized the groupers' program elsewhere. We are told that "the Christian peoples of the world are called upon to act, and to act quickly." That is certainly the truth. But are they to act in such a way that there shall be no rebuke to an attempt to make the church a subordinate department of a fascist government or to the proscription of a race? Or shall they naively take it for granted that "present difficulties will be brought to a successful issue"—as Dr. Buchman does—and center their attention on what is to be done after that? There is, as a matter of fact, no reasonable ground for hope that the religious difficulties in Germany will soon be brought to an issue that can be called successful from the standpoint of those who are interested in the freedom of the church from domination by political agencies and the freedom of the state from organized racial antipathies which are the negation of religion.

Codex Sinaiticus Goes to England

RUSSIA has sold the Codex Sinaiticus to Great Britain for half a million dollars. This famous manuscript will find a more congenial home in the British museum than it ever had in Leningrad. It is the oldest and most valuable existing manuscript of the Bible. Everyone (except the reporters who wrote the news stories for some of the dailies) knows the romance of its discovery by Tischendorf in a convent on Mt. Sinai and of his subsequent acquisition of it for the tsar. It went to the tsar because he was the leading sponsor for the Orthodox church. Russia's sale of the manuscript is criticized by some on the ground that trading a precious cultural relic for credits with which to buy machinery indicates indifference to the things of the spirit. We think it was a good sale for Russia and a good purchase for England. Russia's indifference to that sort of things of the spirit was already notorious. Why should she pretend? Russia is no longer interested in Bibles. Simply as an ancient manuscript, regardless of its contents, this codex of course had considerable value but not half a million dollars' worth. It is the emperor among manuscripts because it is the oldest and best manuscript of the emperor among books, and those who do not give the Bible that rank among books have no reason to give the Sinaiticus that rank among manuscripts. Since it has been accurately reproduced in facsimile, the study of its text is not dependent upon the physical presence of the manuscript itself. Besides, it has already been exhaustively studied. Its value now is that of a relic—a holy relic, since it stands nearer to the lost autographic originals of the biblical books that it contains than does any other copy—but it can have great value as a relic only to those to whom such a relic is holy. If Russia had the seamless robe of Christ—now officially declared by the pope to be at Argenteuil, not at Treves—it would come as near to being a pious act as anything Russia could do to sell it to Rome.

The Collapse of the Chicago Milk Agreement

THE agreement for control of the sale of milk in the so-called Chicago milk shed has been abrogated by order of Secretary Wallace of the department of agriculture. By this act, the first price-fixing agreement made by the AAA has been thrown into the discard, and an essential industry brought face to face with reversion to unregulated competition. The Chicago milk agreement never worked well; perhaps its abrogation was inevitable. But neither a great population center like Chicago nor the nation at large will see this first attempt to gear the produce of the farmer into the program of the new deal col-

lapse without misgiving. A milk war is a poor portent of recovery, either for the milk producer, the milk distributor, or the milk buyer. Disquieting, however, as is the prospect of seeing an actual instance of "planned economy" for a basic commodity dissolve into a price war, there is one new element in the situation which awakens some hope. For in defending the action of the government in abrogating the agreement, Mr. Wallace stated that "to our knowledge the profits of some milk companies, including subsidiaries of big holding companies, are exorbitant to say the least. It is scarcely the function of a government department devoted to the interests of agriculture to scatter its resources in efforts to enforce exorbitant profits to some milk companies." If this means that the new deal will approve and enforce only such marketing agreements as involve strictly limited profits, it is a highly significant announcement. The government can hardly afford to let the Chicago milk shed slip back into anarchy, but any attempt to organize and police it on a basis of regulation of milk company profits will involve the administration and the AAA in a policy far more radical than the one now discarded.

Is Liberalism Always at the Mercy of Brute Force?

IT is one of the dogmas of the communists that the sort of liberalism which believes in evolutionary progress through parliamentary democracy is futile because it is without defense against the challenge of force. Whether such liberalism calls itself socialist, as it did in Germany under the Weimar constitution, or by any other label makes no difference. The moment it establishes the liberal ideals of free discussion, free assembly, and control by the ballot-box, that moment it puts itself at the mercy of an armed and determined minority. Italy and Germany have furnished the two conspicuous examples of the working out of this communist dogma, as the writings of such a brilliant communist as John Strachey insist. It begins to look, however, as though Austria and Spain were about to offer two more illustrations, although of a differing sort. The Austrian illustration is following the German model very closely. If Chancellor Dollfuss and his heimwehr do not call themselves nazis, they are at least succeeding in fastening an armed fascist regime on a state in which a liberal parliamentarian socialism had to its credit genuine achievements—particularly in Vienna—which had been hailed with enthusiasm by the liberals of the world. Despite the size of the socialist group in Austria, it is now being subjected to an iron despotism without seeming to know of any means by which to protect itself. In Spain, the very devotion to liberal ideals which led the republicans to grant a universal franchise has proved the means of their undoing. The vote of the women has granted the clericals a return to power, and it is hard to tell whether a Bourbon restoration or a triumph for the fascist movement led by young Primo de Rivera seems more likely. The two may turn out to be one eventually. Such illustrations do not prove the communist thesis, but they cannot be dismissed as unimportant.

The Truth About the Japanese Menace

TO such as are concerned for the world's peace we venture to say that the most important document for their careful study just now is not the agenda of the disarmament conference, not the speeches of Hitler, not Mussolini's plan for reorganization of the league, but the Japanese census for 1933. The Tokyo correspondent of the New York Times, Hugh Byas, has made the figures available in an interpretative article published recently in that newspaper. One sentence holds the crux of the whole story. Here is the sentence: Japan's population had a net increase last year of 1,007,868. Is world catastrophe hidden in those words? It may be. Mr. Byas shows that this is not only the first year in which the Japanese population increase has gone above the million mark, but the first authenticated case in which it has happened in any nation. But this is not so important as that it has happened in Japan. It means that the modernizing process, forced on Japan at the point of American cannon, has reached its climax. With a population that, under the old order, had remained stationary for at least a hundred and fifty years, Japan has now doubled the number of her people in sixty years! This one fact must be placed over against two others. First, except for a negligible amount of emigration to Brazil, Japan cannot spill her surplus into any part of the white world. Second, any attempt to do what England did, sustaining a huge population on a small island by resort to industrialization, is precluded from her by the world's present abandonment of free trade and adoption of economic nationalism, leading to the specific actions taken against Japanese trade in such markets as she has penetrated.

Sterilization and Fecundity

WITH characteristic precipitancy the German government has made and announced its plans for breeding the nation up to a higher standard by the sterilization of the unfit. The startling headline is that "400,000 Germans will be sterilized." The law went into effect January 1, but naturally it will take a little time to set up the courts which will pass upon the cases and to arrive at decisions covering so many cases. Even the nazis do not care to inflict so many irrevocable sentences upon innocent persons merely by executive order. The courts will be "health courts," and those who are deemed unfit to share in propagating the coming generation of Germans will be surgically incapacitated for doing so. Protest against such a policy would seem certain from those

who either object to it on principle or fear that it will not be administered competently and in good faith. For example, can nazi agents be trusted to decide whether or not a Jew is fit to become a parent? Meanwhile, Italy is preparing for its biological future by the opposite method. "Mother's day" there is not a time for sentimental sermons and boiler-plate telegrams. It is an occasion for giving prizes to the mothers who have produced the most citizens for Italy and for chanting the praises of fecundity. A tax on bachelors furnishes the funds with which to reward the conspicuously prolific. Honors are showered upon those who boost the birth rate. Hence the headline, "Il Duce fetes 92 mothers of 1,288 children." The blue-ribbon winner had twenty. It is not surprising that the pope, in his Christmas message, denounces the sterilization program, though the reasons as given in his encyclical of three years ago might be stronger. To the Italian policy of encouraging unlimited procreation he gives his blessing. Nevertheless, we make bold to say that it is an indefensible policy. Putting aside all arguments, pro and con, about birth control, why does that state or any state want a very high birth rate? To make the nation great. And when the nation has been made great in numbers, then pressure of population becomes the excuse for needing more territory. That way lie swollen nationalistic ambitions, territorial encroachments, and wars. Governments do not artificially stimulate their birth rates because they love children, or because they think the Lord must love those to whom he entrusts so many, but because they want to dominate the earth. This is a prostitution of infancy.

A Document the Nation Should Read

WHEN the editorial, "Is the Mob to Rule?" was written, reference was made to a report on the Tuscaloosa, Alabama, lynchings, made by the Southern commission on the study of lynching. At that time the only available knowledge of that report was contained in brief references in the daily press. Now the entire document, a pamphlet of 40 pages, "The Plight of Tuscaloosa," is before us. Written by this commission of southern leaders, of whom George Fort Milton, editor of the Chattanooga News, is chairman, and Julian Harris, Pulitzer prize editor of the Atlanta Constitution, is another, this document is calculated to keep the thoughtful American citizen awake at night. It shows four helpless Negroes—one certainly innocent, two more probably so, and the fourth possibly so—victims of mob rage in a county seat town which prides itself on being the site of a state university. It shows that community doing nothing to protect these men except to go into hysterics of denunciation and mob demonstration against the attempt of communist lawyers to defend them. It shows the arm of the law—the deputy sheriffs—almost certainly involved in handing the victims over to the mob. And it shows, underneath it all and behind it all and shaping it all, a system of absolute economic exploitation of the black man by the white: "The underlying causes are still there. The white man's control of the Negro group, particularly in the rural areas, has been carried to surprising lengths. All Negro meetings must be held in the daytime. . . . . Master-slave patterns are still common and reach into the workings of the President's recovery program. Out of approximately 6,000 cotton cheques to this county 115 were made to Negroes, and informed people know of no instance where a Negro got any of the money, their cheques being endorsed over to white men in every known instance. . . . Equal justice before the courts is scarcely a possibility. There is no semblance of equality in public education, public health, wages, and police protection. At the very bottom of race relations in the black belt lies the determination of the white man to continue his economic exploitation of the black man." These are responsible southerners speaking, not northern reds.

A New Deal for Labor

PRESIDENT ROOSEVELT'S new deal depends upon the effective functioning of a labor movement organized throughout every branch of American industry. Left to themselves, the autonomous industrial associations which are being brought into being under the NRA codes would inevitably become nothing less than monopolistic despotisms. The national industrial recovery act was accordingly written so that there should be guaranteed in every industry the check on capital and management from within that comes from an agressive labor organization, while the government has shown its intention of imposing a further check from without by seeing that consumer interests are represented on the various code authorities or advisory boards which the NRA is organizing.

That is the theory. It is clear, however, that there is still a yawning gap between this theory, even in the case of such industries as have been brought under codes, and the actualities. Should the example of the steel industry, as shown at the Weirton plants of the National Steel corporation, or that of the automobile industry, as shown at Mr. Ford's Edgewater plant or in most of the Detroit factories of other manufacturers, be generally followed, another year of the new deal would see fastened on the country exactly what Senator Borah and Senator Norris feared when they protested against the suspension of the anti-trust laws, namely, the most monopolistic industrial rule conceivable. For the NRA has hardly taken the first timid steps as yet toward making consumer interest a vital factor in the new deal's industrial order. And as for labor, it has yet to show sufficient strength to gain even the minimum ends which it is guaranteed by the govern-

ment under the provisions of the famous 7-a and 7-c sections of the law.

If the new deal is not to end in a new despotism, this failure to secure the rights of labor and of the consumer must be remedied, and that without delay. But before that can be done it is necessary that the nation at large should understand that the present semblance of adequate labor organization and representation is nothing more than a semblance; that when the government permits Mr. Green and his associates of the American federation of labor to pose as the fulfilment of the promises made to labor under the recovery act it is as guilty of compounding a public deception as though it had called in "Uncle Joe" Grundy to pose as the representative of new deal ideals for industrial management. As to the vital needs of the consumer under the NRA we shall speak at a later time; here we seek to point out the need for reality and resoluteness in safeguarding the interests of labor.

It is true that the membership of the A. F. of L. has made a gain of about a million members since the recovery act went into effect last June. This fact is seized upon by Mr. Green as proof that his organization is both vigorous and adequate in the present situation. It does not, however, prove either of these things. Section 7-a of the recovery law, which has been incorporated in the codes, gave a federal guarantee that "employes shall have the right to organize and bargain collectively through representatives of their own choosing . . . (and) that no employe . . . shall be required to join any company union." The fact that, with such a government protection thrown about them, Mr. Green and his associates should have been able to recruit the depleted ranks of their federation back to the point at which Mr. Gompers had them a decade ago, is not particularly significant. It is far more significant that, with somewhere between 35- and 40,000,000 wage workers in the United States, only 4,000,000 are in the "organized" ranks of the A. F. of L.

This failure of the A. F. of L. to organize more than a small part of the labor forces, despite unprecedented encouragement from the government, is not primarily due to the opposition of employers. It is due to the nature of the A. F. of L. The federation has been, consciously, an organization of labor aristocrats. It has always held back from organizing the masses engaged in the unskilled, poorly paid trades. Readers of The Christian Century who remember the detailed studies of the great Passaic mill strikes of 1926 which appeared in these pages will recall that the activity of communist agitators and communist unions in that labor crisis was forced by virtue of the fact that the A. F. of L. craft unions—composed largely of English, Scotch and Irish weavers—showed no interest in receiving into their membership workers of southern and eastern European extraction of the sort that had been employed in the Passaic mills.

That has been the nature of the A. F. of L. from the beginning; it is its nature today. It regards itself as a labor aristocracy, and it hopes to rule the labor world on the aristocratic principle. That is to say, it conceives of the labor world as one in which a small elite class of skilled craftsmen at the top is organized to have direct dealings with the elite of ownership and management, while the great unorganized masses of common workers must be content with such drippings as overflow from capital after the demands of the craftsmen have been satisfied.

Moreover, the very principle of organization which rules most of the A. F. of L. is incompatible with that which the NRA has in view for American industry as a whole. The codes into which the A. F. of L. must fit as labor's representative are constructed on the principle of organizing entire industries into self-contained units, with each unit autonomous—except for a still undetermined amount of government review—within the limits of its own interests. Most of the A. F. of L., however, consists of craft unions which seek to group the workers engaged in various operations in many different industries—as, for example, the die-cutters or the electrical workers—in national craft organizations. In other words, while the NRA seeks to organize American industrial life on a vertical model, the A. F. of L. holds to a horizontal organization. In the most illuminating article dealing with this aspect of the current situation which we have seen, "NRA in Search of a Labor Movement" by Benjamin Stolberg in Scribner's magazine, it is stated that Mr. Green refused the request of Gerard Swope of the General Electric company for a vertical organization of the workers in that great corporation. Rather than permit such an organization in accord with the purposes of the NRA, the A. F. of L. chose to leave the vital electrical trust not organized!

In the same article Mr. Stolberg points out that practically all the increase in A. F. of L. membership since the recovery act went into effect has come either in the mine workers' union, which is organized on an industrial basis, in the needle crafts, which are largely so organized, or in the "federal labor unions," which are temporary charters granted to separate factories organized as such. This, considered by itself, should be sufficient to suggest the shortcoming of the horizontal craft union under the NRA, but it appears to have carried no lesson to the long-entrenched leadership of the federation. These men, holding a social outlook as restricted or reactionary as might be expected in any "old deal" capitalist (having fought Russian recognition to the last, they now fight with equal tenacity for the Wall street conception of "sound money" and are to be counted on for support whenever it is proposed to boost high tariffs still higher), seemingly have but one fixed purpose—that no changes shall occur in the A. F. of L. which might endanger the position of the hierarchy which has ruled it.

If the NRA program is to achieve anything like a permanent change in American industrial life it

requires, on behalf of labor's interest, that at least two ends shall be achieved. First, labor must be so organized as to include within its ranks a major portion of the nation's working population. Second, it must be so organized as to be able to bargain with capital on the same terms of centralized power within industries as the codes have made available to the employing interests. Neither of these ends can be attained by such an aristocratic, horizontally organized body as the A. F. of L. And for the government to pretend that such a body is an adequate representative of labor under the new deal is for it to rest content with a labor movement doomed to ineffectuality.

If a true industrial new deal depends on a labor movement strong enough to bargain on fairly equal terms with the gigantic accumulations of capitalistic power that are being formed in the code associations —and it does—then the present responsibility of the government is clear. While maintaining cordial relations with the A. F. of L., it must find ways to encourage the growth of the reforming elements within that body which are already making their voices faintly heard. It must give the leaders who, in many local unions, are protesting against the ultra-conservatism and lack of social vision of the A. F. of L. hierarchy, opportunity on NRA boards and committees to increase their leadership. It must, in short, proceed as directly and determinedly to establish a new sort of labor movement for America as it is proceeding to set up a new sort of industrial management. By no other method can the rights and interests of all labor in the new deal be genuinely safeguarded.

Are the Women Bound?

FACED with serious consequences to the spiritual character of organized religion, thousands of church women who have signed agreements to deliver the church market to the Goodwin corporation for the private profit of that corporation and of the manufacturers whom it selects, are now distressed at the plight in which they find themselves. The corporation boasts that it has already secured the signatures of close to 200,000 church women throughout the country, and expects to secure 250,000. "Broadcasters," they are called in the jargon of the Goodwin plan. They are supposed to subtend more than 2,500,000 "housewives" whose purchases of goods listed in the Goodwin catalogue are to be stimulated, supervised and accounted for by the "broadcasters" who receive for this service from the Goodwin corporation two per cent of the total volume of purchases, which amount is assigned by agreement to the churches or the women's societies of the churches.

These women in large numbers are now awakening to the fact that their good intentions have been misdirected, that they can fulfil their agreement only at great cost to the dignity, the self-respect and the moral influence of the Christian church. They regret the step they have taken, and desire to free themselves and their church organizations from an enterprise which they now see means the commercialization of religion on a vast scale.

Certain legal and economic aspects of the Goodwin plan now appear which were not discerned when the plan was presented under high pressure by the 1000 employed and well placed agents of the corporation. The pious selling talk about certain "principles of social justice" upon which these agents and their printed publicity laid stress is now seen to be nothing but vacuous cant, designed to fix attention upon "ideals" while a very practical "deal" was being consummated.

Their sound judgment thus diverted by clever salesmanship, the church women signed their (three year!!) contracts in the belief that they were actually furthering economic recovery, social justice, shorter hours, higher wages, better working conditions, and all that. They now see that all this fancy "social justice" talk was baseless, that in the nature of the case no adequate mechanism could be provided for a private corporation to control national industrial practices, and even if it were provided it would be against public policy to operate it.

Many of these women and their pastors are now challenging the Goodwin plan from various angles—its basic legality; its consistency with the NRA; the ethics of its policy of discrimination among equally worthy manufacturers; the ethics (or should one say the sanity?) of committing a huge volunteer market to the all-powerful control of a private corporation for that corporation's own profit; the effect upon the livelihood of thousands of salesmen whose services will be displaced by women "broadcasters" and by announcements from the church pulpits; the ethics of a non-taxpaying church entering into competition with tax-paying salesmen and merchants and manufacturers; the ethics (if not the legality) of an organized boycott of those merchants and manufacturers whose goods are not included in the Goodwin catalogue—these are some of the angles from which the Goodwin plan is being challenged on the side of public policy.

In its effort to bring the conscience of the churches squarely to confront the implications of this project, The Christian Century has deliberately disregarded the public policy side of the Goodwin plan. That side can be left to the courts, to the NRA, to the salesmen's associations, to the chambers of commerce, to such expert agencies as Consumer's Research, Inc., and to public opinion which will surely crystalize if the set-up is ever completed and the plan actually put in operation. Our task has been, and must be, a more limited and intimate one. It is to aid in stopping this deliberate and systematic commercialization of the Christian church. In this task the Protestant church press of the country is, thank God, united. Not a solitary journalistic voice has been—and, we confidently predict, none will be—lifted in support of this scheme which carries with it the degradation of the spiritual character of the church.

What, then, are those good women to do who have signed their names? They regret their act. They cannot now carry out their agreement in good faith. They see the thing for what it really is—a tawdry, meddlesome, gossip-provoking, faction-fomenting device, turning loose the very devil in the women's society, diverting the church from its true spiritual business, and tempting the pulpit to subordinate the gospel to the selling of the orthodox brand of ham. What are such women to do? Far be it from masculine journalism to dictate to them, but there are three courses, apparently, open.

One is to do nothing—to refrain from carrying out the agreement. After all, the agreement does not call for a designated amount of labor, and the signer does not guarantee success. Very well, no penalty can be attached to complete default. Some will take this course—perhaps the larger number of those who have become disillusioned will do so. A second course is explicitly to repudiate the agreement, and advise the Goodwin corporation that this is being done. The agreement probably has no standing in law; it is a moral commitment, not a legal one, and is thus subject to revision or cancellation in the light of moral considerations not present when the agreement was signed, but now present. Some will take this second course. A third may also be suggested. Let the disillusioned "broadcaster" earnestly request the Goodwin corporation to relieve her of responsibility by dissolving the agreement by mutual consent. If this consent is withheld by the corporation, the "broadcaster" can then face the situation anew and decide upon definitive action.

We offer no advice, but it is obvious that instant and decisive action is required. The Goodwin corporation must be informed that its 200,000 signatures of church women with which it proposes to "tie up" the church market are nothing but a rope of sand. In all fairness, it should begin to receive this information before it actually "sells" the church market to its favored manufacturers. Letters from the church women in all parts of the country should begin at once—if indeed they have not already begun—to pour in upon the corporation.

It is quite unnecessary to wait upon legal advice. One woman of highest standing—an original "endorser" of the project, whose signature has been broadcast by the hundreds of thousands through the Goodwin publicity—indicates that she may seek direction from her attorney before taking the decisive step she has resolved to take. No such formality or expense is required. The so-called "contract" has no standing in law. Another, who wrote an article for the local newspaper protesting against the Goodwin plan, tells of the receipt of a threat for libel or some such offense. Such threats, if they are authentic, are nothing but the last desperate bluff of a business enterprise which, having sunk a quarter of a million dollars in its attempt to realize a fantastic dream of making millions out of the good will of church women, naturally cannot contemplate its loss and see this dream-bubble about to burst without putting up a final effort to preserve it. If any suit is filed The Christian Century will probably be the first to know about it.

Pastors can make it easy for these devoted women of their congregations by taking a public stand, even if it is a reversal of a position previously taken. Also the women's societies themselves can nullify all that has been done by their individual members by passing a resolution of non-participation, reversing any previous resolution they may have been persuaded to pass. The local press should be advised of the withdrawal of the churches and the women's societies, and every means used to cleanse the church's reputation of the spot with which its earlier dallying with this commercial temptation must have stained it.

But there is something else no less vital and basic that must be done. Those bishops, and conspicuous pastors, and federation secretaries, and leading women of various denominations, whose original endorsements, given no doubt thoughtlessly, have been scattered far and wide—200,000 at one mailing alone, we are informed in the official literature—now owe it to the Christian public which trusts them, and to their own self-respect, to cancel their endorsement, and to do it publicly. A private letter addressed to the Goodwin corporation withdrawing one's name from further publicity in connection with the project is not enough. The public has a right to know of the withdrawal. A half-dozen of those names could be mentioned which were worth millions of dollars to the Goodwin corporation. The whole scheme rested upon these original endorsements. The project could not have reached first base without them.

These great men and women have, unwittingly and innocently, misled thousands of pastors and a great multitude of the women of the churches. They surely repent of their folly. That they stand ready in all humility to undo the harm which they have done cannot be doubted. Their future leadership of the flock of Christ will be discounted if these spiritual shepherds and guides let this thing go to default by their silence. We say this with emphasis, because we have just received for publication a repudiation and withdrawal of endorsement of the Goodwin plan from one of the most conspicuous of these honored churchmen, Dr. Ernest Fremont Tittle. He asks that it be published, and it will be next week. It is not too much to expect that before another week passes the prestige of other great names with which the promoters invested their project before launching it upon the churches will have been in large part, if not altogether, withdrawn.

The worst thing that could happen to the Christian church in connection with this ominous episode is that when the bubble bursts—as it is sure to do, and more quickly than many suspect—the church of Christ shall be found *inside of it!* That would be the nadir of her humiliation. A church thus self-prostituted would be the object of contempt and ridicule by the community, and would deserve to be.

"Comfort" for Churches in 1934

By John M. Trout

I

IN one of his essays dealing with the Christian tradition, Paul Elmer More calls attention to the fact that language has a way of running down, after the manner of clocks. He illustrates and enforces his point by some reference to the history of the English words "charity" and "comfort." As understood by average people today "charity" is perilously close to a dole, while "comfort" is apt to suggest creature satisfactions of various kinds; in Mr. More's pungent phrase, "Plumbing and butcher's meat and an easy bed."

Not so, some three hundred years ago when our language as well as our civilization was in the making. When John Winthrop was starting for New England, in a farewell letter to his wife he bade her "Be comfortable," meaning, of course, that the stay-at-home was to remain as self-possessed and confident as those who sought new shores across forbidding seas. Moffatt in his rendering of the familiar twenty-third psalm gives perfectly the meaning not only of the original text, but of the translators in the Jerusalem chamber when he writes, "Thy club and thy staff, they give me courage." In the same way, the beautiful Johannine term, "Comforter," is distinctly weakened when we associate it too closely with consolation and surcease of sorrow. What that hour called for was certainly brave hearts braced for trying conditions. "But, courage," says Jesus according to Moffatt, and it was courage that the King James translators had in mind when they put "Comforter" for *parakletos*.

II

Our own are times when both society and churches can well afford to pay attention to original meanings. This does not, of course, involve any ascetic abandonment of plumbing or easy beds. These, with every other device and facility for living effectively, have their place in life. Even if we wanted to turn back the wheels it could not be done. Only we must steer clear of the illusion, indulged too often to our hurt, that our "century of progress" means chiefly more bathrooms together with an enlarged and more varied food supply. If this is the main part of progress we are not likely soon to get through shadowed defiles out into the green pastures of our desire. An increasing number of people of all sorts have the growing conviction that permanent advance both for church and society must be through kindled imagination and renewed determination.

In the past certainly the real comforters of mankind have been not so often those who wept over us as those who were able at the same time to steady failing nerves and to restore confidence in quaking minds. The unnamed Voice in second Isaiah went far beyond mere consolation when the Voice cried, "Comfort ye, comfort ye, my people." He sought to awaken a people out of bondage, to set going a great experiment in national restoration, and to strike out new highways to be trodden by the feet of God.

In the same way William Blake sought to "comfort" England, when he saw smoke from rising factory chimneys begin to blacken the horizons of his country and to debase its people. Pity he may have felt for women and children out of whose long and scantily paid hours of work owners and entrepreneurs were coining fortunes. What he did was to summon intelligent men not to cease from mental toil until there had been built in what were once England's green and pleasant fields a new Jerusalem.

There could have been no lack of sympathy in Lincoln's tones as he spoke on the battlefield at Gettysburg, but what he really did in brief and immortal words was to face a nation, heartsore and weary almost to the breaking point, with the challenge of an unfinished task. In the same way afterwards when the country had to pass through a valley darker even than the disunion by which it had been rent, the dark valley of after-war reaction shadowed by materialism, servility, corruption and terrible deadening of creative powers, Walt Whitman, trying to hearten such times, had far less to say about the past glories of his country than about the America which he saw emerging out of the mire and slime and general chaos of the 'seventies:

> Sail forth—steer for deep waters only. . . .
> For we are bound where mariner has not yet dared to go,
> And we will risk the ship, ourselves and all.

III

In both church and society as we see them today there are things enough to weep over. But compassion alone, no matter how profound, cannot bring us out of our depressions.

Doubtless there is a certain justice and satisfaction in feeling that this generation is not responsible for all the ills that have come upon it. When our own teeth are on edge we can never quite forgive the fathers for eating so many sour grapes in industry, politics and domestic relations. We have the right to get what satisfaction we can out of realizing that the churches alone are not responsible for present conditions in our world. The responsibility lies equally at the door of such institutions as banks, schools and homes, which have failed to function as they ought to have functioned.

But acceptable as excuses and pity may be in an emergency, they do not bring us out of our troubles. And failing to do that, they leave us cold and uncomforted. Now, as always, our real benefactors are those who know how to bring us to our feet and strengthen our resolution to go through with the perilous journey. From the unexpected nationwide response to informal

words spoken recently by the President of the United States at a meeting of the Federal council of churches, and such other evidence bearing upon our present mood as can be gathered, what people will respond to is convincing assertion that organized Christianity is still in the running, and that churches have a distinct part to play in the creation of that better order of things which is necessary if the whole world is not to sink ever deeper into a morass of destructive rivalries and contradictions.

While comfort will not come from harking backward, the voices crying in our wilderness will have accents reminding us of the great comforters of other days. The new prophet who startles us into fresh realization of the fact that in order to be effective socially religion must be continuously a vital personal experience will make us think of Phillips Brooks. The fresh disclosure of gross inequalities and inhumanities in our after-war industrial practices that leads Christians hitherto inert to join in a new crusade against the profit system as it exists and functions in our time, will bring to mind Walter Rauschenbusch and his passionate appeals for social justice. While full realization of the mental lag which characterizes the present generation, and determination through education to help our thinking keep pace with developments in other directions, will suggest the rod and staff of Bushnell and Horace Mann in earlier generations. Our real comforters will belong to their order.

IV

There is an ancient prayer in which we are urged to hold and to proclaim the "comfortable gospel of our Lord Jesus Christ." Such a gospel will not permit us to go to sleep. It will not encourage mere dreaming or minister to any contentment with past glories or former achievements. It will not let us do our thinking in one realm and carry on our practical living in another. It will set up a rational and lofty standard for living, putting down ruthlessly from their places presumption and privilege and pride, and dealing with all human beings on the basis of sincerity and merit alone. Such a comfortable gospel will never hesitate to urge the undertaking of what is new or seemingly impossible. It will insist that there are no barriers that cannot be broken through and that highest heights can be scaled.

In short, the sort of gospel which the prayer book had in mind is the sort that stirs the imagination of men by visions of what lies beyond the defiles through which they may have to pass, and injects enough encouragement into their hearts to keep them going until they come out somewhere near their shining goals.

Why I Stay in the F.O.R.

By Edmund B. Chaffee

As most readers of The Christian Century know, the Fellowship of Reconciliation has been passing through a period of internal conflict in regard to its principles and policies. The inconclusive nature of the debates at the annual conference at Swarthmore last October led to a decision to poll the entire membership of the organization upon the issues involved. The executive committee was directed to carry out such a referendum. This committee found it most difficult to phrase a fair and meaningful questionnaire but after several weeks of labor finally agreed to four main questions; questions, however, which were not one hundred per cent satisfactory to any member of the committee. The questions submitted to the fellowship's members were as follows:

I. Do you believe that the F.O.R. should be primarily a religious fellowship and should emphasize the Christian approach to personal and social problems?

II. Put a check beside one of the paragraphs below which, from the point of view of your own position as to the struggles of workers or other underprivileged groups, seems to you best to express how far the F.O.R. should go.

In seeking for "a social order which will suffer no individual or group to be exploited for the profit or pleasure of another" I believe the members and secretaries of the fellowship should go so far as to:

(1) Proclaim the ideal of such a social order and endeavor through methods of love, moral suasion and education to bring in the new order, but refuse to identify themselves with either the underprivileged class or the privileged class to the virtual exclusion of the other.

(2) Identify themselves with the just aims of the workers and underprivileged, and protest against the use of violence by the police, militia and underprivileged groups; raise and distribute relief to workers striking for a living wage; attempt peacefully to maintain the civil liberties of exploited groups and espouse publicly their aims, but without the use of any form of coercion.

(3) Assist in organizing the workers into unions and in leading them in strikes for a living wage, and if need be in a non-violent general strike; assist in organizing the workers into a political party which will use non-violent political and economic coercive measures in order to secure the abolition of capitalism, but dissociating themselves from any group that used armed violence to gain its ends.

(4) In case the legal owners of the essential industries resort to armed force in an attempt to maintain or to regain control of their property, refuse to use violence against them, but offer to serve the workers as a social worker among their families, as a maintainer of food supplies, as a nurse or stretcher bearer, or in other non-violent ways.

(5) In the situation described in No. 4 consent to the use of armed force if necessary to secure the advantage of the workers, but regretfully and only while the necessity for it continues.

(6) In anticipation of general class warfare, assist in the arming of workers and in other ways prepare them for the struggle; when war is fully joined, urge workers to acts of violence and participate with them in such acts.

III. Should the F.O.R. hold to non-violence in the class war as well as in international war?

IV. A secretary of the F.O.R. should in my opinion resign if his position with reference to the class struggle is
II. ....1; ....2; ....3; ....4; ....5; ....6. ....

This questionnaire was sent to 6,395 on the records of the organization as active members. Shortness of time did not permit polling the membership in foreign countries. When the council met December 16 to consider the issues before the organization nearly 1,000 replies had been received (the exact number was 996). At the request of the officers of the council, Prof. Goodwin Watson of Teachers college, Columbia university, an expert in questionnaires, was asked to tabulate and interpret the returns on the above referendum. This he did at the council meeting mentioned above.

How the Membership Voted

This report showed that question I, in regard to the religious basis, was answered in the affirmative by 758 and in the negative by 187. Question II, in regard to the quality of pacifism in the class struggle, resulted as follows: Number one under this question received 210 votes; number two received 191 votes; number three 167 votes; number four 310 votes; number five 99 votes; number six 19 votes. On the third question, the general question dealing with the same issue, 799 voted Yes and 94 voted No. On question number four as to the qualifications of secretaries 84 voted that a secretary should resign if his position was number one under the second question; 39 said he should if his position was number two under that question; 74 if his position was number three; 48 if it was number four; 477 if it was number five, and 720 if it was number six.

It must also be pointed out that many persons voted for more than one number under the second main question. When this happened only that position was counted which was farthest down the scale, farthest toward coercion and violence. However, it may be interesting to note that recording all the numbers voted for in such cases would give 160 more votes to position one, 161 more to position two; another 127 to position three, 14 more to position four, 6 more to position five. It might also be pointed out that there is a close correlation between the number who voted for positions five and six under main question two and those who voted No under main question three.

The Voting Interpreted

In the light of these returns, returns which showed substantially the same proportion on the last hundred as on the first, and the interpretation given by Professor Watson, who was thoroughly cross-examined, the majority of the council held that the referendum clearly proved that the membership desires the organization to be basically religious and Christian and that it is even more emphatic that the F.O.R. should be as uncompromising in its pacifist principles in the class war as in international war. Moreover, the majority of the council believed that it could not, without totally disregarding the membership, have as its official spokesman anyone who was not in substantial agreement with these positions.

In the light of all this the council voted that J. B. Matthews should not be reappointed a secretary of the fellowship and that the same action should be taken in regard to other secretaries who might be opposed to the position taken by the membership and council. Nevin Sayre, who has been co-secretary with Mr. Matthews, was reappointed. It was also voted that any secretaries to be appointed in the future should not go beyond nor be antagonistic or hostile to position four under main question two. These actions of the council have resulted in the resignations of three members, Francis Henson, Roger Baldwin and Bradford Young. There will probably be others, but to date only these three have officially taken that step.

The council meeting at which these actions were taken was one of the largest in years and lasted for more than six hours. The minority was given every opportunity to state its case and Mr. Matthews spoke at length on the position he felt he must take and commented freely on the meaning of the council's action. Subsequent statements appearing in the press, and particularly in the communist Daily Worker, would make it appear that the F.O.R. had gone "capitalist." This, however, is in no sense the case for an analysis of the referendum vote will show an overwhelming vote in favor of identifying the organization with the just aims of the workers and underprivileged. Moreover, it is rather difficult to maintain that men like John Haynes Holmes, Leon Land and others are pro-capitalist.

A War Parallel

Of course all this is but another instance of what happened in the great war. Those who repudiate war as a method for the bringing in of the cooperative commonwealth are going to be accused of being pro-capitalist just as in 1917 they were called pro-German. Nor does the council or the membership repudiate coercion. The questionnaire clearly shows that four under main question two received more votes than any other of the concrete positions listed. But it is clear that the F.O.R. does not believe in war and such violence as is inconsistent with good will and reconciling love. It has been suggested that the council split on the line of youth and age but this does not bear close analysis. There were older members with the minority, the very youngest were with the majority. It might be added that while a majority of 18 to 12 for the council's decision was not a very large majority, it appears from the referendum that the minority view was considerably over represented on the council.

There will be many reverberations of the action of the F.O.R. and its council but it must be made clear that the fellowship has not turned "right." The radicals are not those who have come to believe that violence alone can secure the just aims of the workers.

That doctrine is upheld by nearly every defender of the status quo. That doctrine has ruled the thought of men from the jungle till now. It is that doctrine which the F.O.R. has challenged from the day of its founding and it is that doctrine which it challenges anew in the recent action of its council. For the majority of that council realized full well that a pacifism which was not equal to the fierce realities of the class war was incompetent also to face the realities of international war.

Neither is the fellowship embarking on any heresy hunt. The referendum is not to be made a creed. Nor will anyone be refused membership or be expelled from it who doesn't put his pacifism entirely in these terms. The organization does, however, want to choose, and has a right to choose, as its official spokesmen men and women whose aims are in basic sympathy with its spirit and purpose. It can have no effectiveness if it does less.

Finally it is important for those outside the F.O.R. to remember that both the majority and minority within the council and the membership will be found standing shoulder to shoulder against international war, against fascism, and for "a social order which will suffer no individual or group to be exploited for the profit or pleasure of another."

Why I Leave the F. O. R.

By Reinhold Niebuhr

HISTORICALLY the Fellowship of Reconciliation is an organization of pacifists, born during the war, and holding to the Quaker position on war beyond the confines of the Quaker fellowship. In a sense the fellowship has been a kind of Quaker conventical inside of the traditional church. Gradually the effort to present a Christian testimony against war forced an increasingly large number of F.O.R. members to oppose the capitalistic social system as a breeder of war and injustice. As long as they could believe that the injustice of capitalism could be abolished by moral suasion there seemed to be no particular conflict between their pacifism and their socialism. They held to the generally accepted position of Christian socialists who believed that the peculiar contribution of religion to the social struggle must be an insistence upon non-violent or even non-coercive methods of social change. In the recent poll of the membership it was revealed that 21 per cent of the membership still believed that the fellowship should endeavor through "methods of love" to bring about a new social order "without identifying itself with either the underprivileged or the privileged class."

This position probably mirrors quite accurately the conviction of a very considerable portion of the liberal Protestant church which has not yet recognized that it is practically impossible to be completely neutral in a social struggle and that the effort at neutrality is morally more dangerous in a class conflict than in an international war because it works to the advantage of entrenched interests against advancing forces.

Neutrality in the Class Struggle

Another 22 per cent of the fellowship membership believes in "identifying itself with the just aims of the workers" but "without the use of any form of coercion." Taking these two groups together we find that almost half of the fellowship disavows any form of coercion. Since this type of ethical perfectionism is not related with any ascetic withdrawal from the world, which might give it consistency, it may be assumed that it is a good revelation of the failure of liberal Protestantism to recognize the coercive character of political and economic life. To refuse the use of any coercive methods means that it is not recognized that everyone is using them all the time, that we all live in and benefit or suffer from a political and economic order which maintains its cohesion partially by the use of various forms of political and economic coercion.

The Dismissal of Mr. Matthews

Another group in the fellowship (47 per cent to be exact) believes in the use of some form of coercion short of violence. One part of the group believes in "assisting the organization of the workers and in leading them in strikes for a living wage" and also in organizing them into a political party which will use "non-violent political and economic coercive measures" and a smaller number in this group go as far as willingness to support the workers in an armed conflict but without themselves participating in the attendant violence in any way.

If the two groups which abjure any form of coercion and those which will not participate in any type of violent coercion are taken together they represent about 90 per cent of the fellowship. This is quite natural and logical in an organization of pacifists. It is idle therefore to make it appear that the action of the council, which dismissed J. B. Matthews from his position as secretary, was in any sense irregular or unfair. It was the only logical step for the fellowship to take. Furthermore, though I share, roughly speaking, the political position of Mr. Matthews, I do not agree with the publicity which those who are supporting him have released since the dismissal.

I am not a good enough Marxian to declare that convictions are determined purely by class interests and that every pacifist is therefore a conscious or unconscious tool of capitalism. I think it is quite probable that there are wealthy Quakers who abhor all violence

without recognizing to what degree they are the beneficiaries of an essentially violent system. In fact, I have known Philadelphia Quakers to give hearty approval to Mr. Hoover's treatment of the bonus army. At the same time I am not willing to attribute to men like Nevin Sayre, John Haynes Holmes and Kirby Page, who represent the middle section of the fellowship and who believe in the use of non-violent coercion as a means of attaining social justice, the "class interests" which have been ascribed to them by those who oppose them.

The pacifist position, whether in its pure form of non-resistance or in the more qualified form of non-violent resistance, has always been held by a minority in the Christian church. It may be plausibly argued that such pacifism will benefit entrenched interests more than it will help the proponents of a higher social justice when the day of crisis comes. But to suggest that it is dictated by class interests not only does injustice to these courageous champions of justice but it presses the economic interpretation of history to precisely that point where it becomes absurd. Anyone who recognizes the terrible tension between the Christian ideal of love and the hard realities of life is certainly bound to respect the effort of those who, recognizing the horrors of violence, make non-violence an absolute in their social ethic.

We Are Not Pacifists!

While respecting this position of the pure and the qualified pacifists I am bound to admit that I cannot share their position. For this reason I am forced to associate myself with 20 per cent of the fellowship who are pacifists only in the sense that they will refuse to participate in an international armed conflict. Perhaps it would clear the issue if we admitted that we were not pacifists at all. We probably all recognize the terrible possibilities of violence. We regard an international armed conflict as so suicidal that we are certain that we will not participate in it.

In the case of the social struggle which is being waged between the privileged and the disinherited classes in every western nation some of us, at least, know that there are possibilities that modern civilization will drift into barbarism with the disintegration of the capitalistic system. We believe that not only fascism but communism has the perils of barbarism in it. The peril of the latter arises not so much from its preaching of violence as from its preaching of hatred. Hatred is very blinding; and those who are blind cannot be good enough statesmen to become the instruments of a new unity amid the complexities of western civilization. We would certainly have as much sense of responsibility toward the avoidance of barbaric civil strife as any other intelligent and responsible person.

The reason we cannot, in spite of our scruples, maintain our connection with the majority of the fellowship is because we regard all problems of social morality in pragmatic rather than absolute terms. The only absolute law which we recognize is the law of love, and that is an ideal which transcends all law. The purely Marxian section of this 10 per cent minority would probably not recognize the validity of the ideal of love at all. They would think of the social struggle simply as a contest between two classes in which the one class is fated to play the role of creating a classless society. Those of us who are Christian Marxians would renounce some of the utopianism implied in this belief. We believe rather that the world of nature and history is a world in which egoism, collective and individual, will never be completely overcome and in which the law of love will remain both an ideal for which men must strive and a criterion which will convict every new social structure of imperfection.

A Pragmatic Problem

We realize that the problem of social justice is a pragmatic and even a technical one. Modern capitalism breeds injustice because of the disproportions of economic power which it tolerates and upon which it is based. We expect no basic economic justice without a destruction of the present disproportion of power and we do not expect the latter without a social struggle. Once we have accepted the fact of the reality of the social struggle we do not feel that we can stop where the middle portion of the fellowship has stopped. We are unable to stop there because we can find no stable absolute in the shifting situation of the social struggle where everything must be finally decided in pragmatic terms.

If we should agree with one portion of this middle section that we will use non-violent coercion in behalf of the disinherited but will discourage any coercion which may issue in violence, we feel that we would give an undue moral advantage to that portion of the community which is always using non-violent coercion against the disinherited. This is precisely what the liberal church is constantly tempted to do. It is furthermore usually oblivious to the fact that non-violence may be covert violence. Children do starve and old people freeze to death in the poverty of our cities, a poverty for which everyone who has more than the bare necessities of life must feel some responsibility.

We cannot agree with another group of these qualified pacifists who would participate in an armed social conflict but who would not personally participate in its violence, contenting themselves with non-combatant services, because we have come to believe that such an attitude represents an abortive effort to maintain personal purity while holding an organic relation to a social movement which is bound to result in some degree of violence in the day of crisis.

Is This Division Academic?

The outsider may think that these careful definitions of just what degree of violence or non-violence one accepts in a social struggle represents academic hair-splitting. I quite admit that this discussion as to just what any of us would do in the day of crisis is very unrealistic in many ways. As a Marxian and as a Christian it reveals to me the futility of finding a

moral absolute in the relativities of politics. If anyone should suggest that those of us who have thus renounced the pacifist position ought not any longer to regard ourselves as Christian, I would answer that it is only a Christianity which suffers from modern liberal illusions which has ever believed that the law of love could be made an absolute guide of conduct in social morality and politics. As a Marxian and as a Christian I recognize the tragic character of man's social life, and the inevitability of conflict in it arising from the inability of man ever to bring his egoism completely under the dominion of conscience.

As a Marxian I will try to guide that conflict to a goal which guarantees a basic economic justice and creates a society which makes modern technical civilization sufferable. As a Christian I will know that even the justice of a socialist commonwealth will reveal the imperfections of natural man and will not destroy the contest of wills and interests which will express itself in every society. As a Christian I will achieve at least enough contrition before the absolute demands which God makes upon me and which I never completely fulfil to be able to deal with those who oppose me with a measure of forgiveness. Christianity means more than any moral attitude which can express itself in social politics. But it must at least mean that the social struggle is fought without hatred. Non-hatred is a much more important sign and symbol of Christian faith than non-violence.

The Choice of the Radical

To make the matter short, the fellowship controversy has revealed that there are radical Christians who can no longer express themselves in pacifist terms. For some of them pacifism was the last remnant of Christianity in their radicalism. With pacifism dissipated they are inclined to disavow their Christian faith or to be quiescent about it. Others of us have merely discovered the profundity of the Christian faith when we ceased to interpret it in merely moralistic demands.

I think we ought to leave the Fellowship of Reconciliation with as good grace as possible. Perhaps we could even prove that there are some of the fruits of the spirit within us by leaving without rancor and without impunging ignoble motives to our comrades to whom we are bound in many cases by inseparable ties of common purpose and affection. In so far as we are radical Christians we must find a more solid ground for the combination of radicalism and Christianity than the creed of pacifism supplied. But we will always maintain our respect for the purity of purpose which animates the men who conceived the Fellowship of Reconciliation and will carry it on in spite of discouragement in these critical days. Perhaps the day will come when we will be grateful for their counsels.

Recognizing, as liberal Christianity does not, that the world of politics is full of demonic forces we have chosen on the whole to support the devil of vengeance against the devil of hypocrisy. In the day in which we live a dying social system commits the hypocrisy of hiding its injustices behind the forms of justice and the victims of injustice express their politics in terms of resentment against this injustice. As Marxians we support this resentment against the hypocrisy. As Christians we know that there is a devil in the spirit of vengeance as well as in the spirit of hypocrisy. For that reason we respect those who try to have no traffic with devils at all. We cannot follow them because we believe that consistency would demand flight to the monastery if all the devils of man's collective life were to be avoided. But our traffic with devils may lead to corruption and the day may come when we will be grateful for those who try to restrain all demons rather than choose between them.

VERSE

The Undiscovered Country

THE heart has jungles never yet explored:
Greenlands of ice that yet the angels shun,
Saharas that no spear of life afford,
Sequoia depths unlighted by the sun.
These also wait the day when, all together,
Men's thoughts will measure souls, and chart their weather;
When all the genius of all humankind,
Working where martyred prospectors have mined
For blood-won traces of the wealth in store,
Shall open mountains of exhaustless ore;
And wind-blown wastes of sand shall blossom far
With violets that excel the evening star;
And cities rise amid the Arctic seas.
These miracles, and mightier than these,
Shall some day waken God Himself to wonder—
Looking on human hearts—what slumbered under.

ROBERT WHITAKER.

To All Pharaohs

PHARAOHS and corporation heads,
Executives, all monarchs of the earth
Who hold men's hearts and bodies subject to your thought,
To you, these ancient words come tocsin-harsh,
Perpetual as time, yet new as dawn:
"Pharaoh, let my people go."
It is the voice of God, above your gods.

ELINOR LENNEN

Foot Hills

AT sunset
The distant range of
Foot hills on the desert
Are Indian sentinels on guard
Who wrap red blankets about their
Shoulders and brood in melancholy
Silence.

WILLIAM ALLEN WARD.

JANUARY SURVEY OF BOOKS

The Grounds of Hope

AND THE LIFE EVERLASTING. *By John Baillie. Charles Scribner's Sons,* $2.50.

WRITING on a theme which multiplying books have discussed in recent years, Dr. Baillie has given us a fresh and interesting treatment presented with charm of style, with a wealth of historical material and apt literary allusion, but always in relation to his chief goal. That goal is the setting forth of the distinctively religious character of the doctrine of immortality and the way in which it is related to belief in God and religious experience.

Dr. Baillie rightly points out that immortality is much more than a matter of persistence. That is made plain by the primitive forms of belief in future life as illustrated by the sheol of the Hebrews and the hades of the Greeks. Men looked forward to such a life not with hope but with aversion. That is why so many arguments about the survival of the soul leave us cold, whether it be Plato's argument from the nature of the soul as simple and therefore perdurable or the latest demonstrations of the spiritualists. It is not so much a matter of the validity of the argument as of the value of the conclusion. Not "the indestructibility of the finite but the fellowship of the Infinite" is the concern of the Christian hope. The philosophical arguments, ancient and modern, the author holds, are in the main simply the successors of the primitive animistic faith in spirits and in their necessary survival. These were no preparation for the Christian hope, they do not touch its demands or support its conclusions.

The real hope, for Dr. Baillie, has a deeper rootage and a richer content. We see its beginnings with Plato in an appreciation of the meaning and ideal quality of the human soul. It is found in the Hebrew prophets with their conception of the worth of human personality and the belief in a God who was concerned in man. Along another line it appears in a growing experience of the divine and a sense of fellowship with God, in which connection the author points to the mystery religions. In the Christian hope the center is not man but God. That is why you can have a high religion like that of the Hebrew prophets without the belief in immortality. Not extinction is the great tragedy but to go through life without any sense of God's accompanying presence and without the belief in the meaning of life which faith in God can give. But if once there is given faith in God and in the worth of personality, with the experience of fellowship with God, then the Christian hope follows. "If the individual can commune with God, then he must matter to God; and if he matters to God, then he must share God's eternity." "The experience of religion consists in the perception of the supreme goodness or loveliness or friendliness or trustworthiness of the ultimate nature of things." But if we can thus trust, then we must hold to the conservation of the values that emerge in the process of life and of these the highest that we know is human personality.

There are question marks that I have put here and there as I read this volume. Has the movement of religious thought been simply from the personality of God to that of man? Has it not been a double movement, where the realization of the significance of human personality and the values that have appeared in human experience have become, as with the prophets, a way of insight into the being of God? And in the preparation for the Christian concept, why include the ecstatic experiences of the mystery religions with their tenuous connection with ethical values and omit the significant development of personal fellowship with an ethical God as found in the Psalms? Psalm 16 may or may not imply the idea of immortality, but the experience here expressed points straight to that conclusion. But these are lesser matters. The main point is that in a discussion that is as logically persuasive as it is engaging, the essentially religious ground and implications of the hope of immortality are set forth.

Not least valuable are the opening and closing discussions which consider the present mood of this-worldliness, the assumption that personal immortality marks a higher and less selfish level of the religious spirit, and the author's conception of a valid Christian other-worldliness. He recognizes the need of the revolt against the older extreme. He realizes also that life loses in meaning and value without the third dimension given to it by God and this hope, and that man himself may thus become, as he is so largely today, not the possessor but the possession and the victim of the new absolutes, state and industry and the machine. And he points to the Christian conviction that the present age, no matter how far perfected, never can and never should completely satisfy, remaining always imperfect, leaving us always with the fact of the transitory and the threat of impending and inevitable loss.

HARRIS FRANKLIN RALL.

Answers to Vital Questions

WHAT MEN ARE ASKING. *By Henry Sloane Coffin. Cokesbury Press,* $2.00.

THE COLE lectures at Vanderbilt university for 1933 were delivered by Dr. Henry Sloane Coffin, the president of the faculty of Union theological seminary. Dr. Coffin had an illustrious line of predecessors including, among others, Charles Cuthbert Hall, W. H. P. Faunce and Harry Emerson Fosdick. Always this particular lectureship has dealt with practical religious problems and with the Christian solution of them. Rather frequently the titles have been put in the interrogatory form. For example, President Faunce headed his addresses, "What Does Christianity Mean?" and now Dr. Coffin uses the expression "What Men are Asking," and puts every one of his lecture titles in the form of a question. Here is the list: "Where Can We Start?" "Of What Use is Religion?" "Can We Know God?" "Is Jesus Authoritative?" and finally "What Do You Mean by God?"

The lectures are written in the best homiletical style and are replete with illustrations and suggestions which should prove a godsend to many a minister not knowing where to turn for next Sunday's sermon. I had to hurry the reading of the book because one of my best friends in the city where we both live wanted to get hold of my copy in order to help out with his Thanksgiving sermon. The fact is that I have not seen a volume in recent years which appears to me to possess more practical sermonic utility than is true of the last series of Cole lectures. It is sane and balanced in its point of view, fascinating in its style, up to the minute in its method of presentation, and intensely interesting by reason of the wealth of illustrative material which it contains.

Dr. Coffin in the opening lecture takes his point of departure somewhat like Descartes from an irreducible minimum. There are two qualities, he thinks, which are universally approved even in our present chaotic civilization. The first is "the general agreement among decent folk that when one does anything well he ought not to credit it wholly to

himself, and that, when one does anything badly, he should not altogether excuse himself." The second commonplace truth which the author thinks may serve to steady us "is the fact that amid our present confusions a vast amount of goodness still remains indisputably good." Starting with this species of ethical "cogito ergo sum" Dr. Coffin builds up the whole fabric of practical Christian morality. Moreover he develops from this source material a telling and trenchant apologetic for Christian theism.

Most readers will find his interpretation of the whole theistic problem more intelligible and illuminating than the common run of philosophical treatises upon the subject. Every now and then the lecturer takes a thrust at what he conceives to be hostile forces but always in the most courteous and dignified way. There can be no mistaking for example what he means in this paragraph:

> Certain missionaries, and especially certain critics of the missionary enterprise, eager to do justice to the noble elements in non-Christian faiths, and humbled by the exalted qualities which they recognize in saints bred yesterday and today in these religions, are loath to press the unique sovereignty of Jesus. In their effort modestly to share with men of other faiths, they tend to set Jesus among a number of religious geniuses, of all of whom we can learn, and to say nothing of his solitary place as king of kings.

The interpretation of the divinity of Christ given in chapter five will suit neither the older theologians nor the humanists, but is certainly the most intelligible and the most vitally significant view of the subject which thoughtful Christians can hold today. Dr. Coffin has said a brave and fine word here which needed to be spoken and which should prove of special value to the younger men in the ministry. "What Men Are Asking" will solve most of the problems for those who really desire a solution. Other types of readers are hopeless in any case.

FREDERICK D. KERSHNER.

The White Girl Finds God

ADVENTURES OF THE WHITE GIRL IN HER SEARCH FOR GOD. *By Charles Herbert Maxwell. Morehouse Publishing Company, 75 cents.*

BERNARD SHAW recently wrote a short story with a long moral and titled it, "The Adventures of the Black Girl in her Search for God." He smashed a few idols with his ridicule but brought back nothing from his search. He flayed his fellows for bibliolatry but ignored the results of higher criticism and laid himself open to the charge of biblioclasm. And at every turn of the adventure he obstructs the little Black Girl's view of diety by his own imposing presence. The spoiled child bawls for his rebuke and his brain-child provokes reproof.

Probably the best possible reply to Shaw's error and egotism would be to use his own story and style of humor, turn his ridicule upon himself and produce a more trustworthy result. This Mr. Maxwell has done most satisfactorily. He sets Shaw standing upon his head and makes him insist it is the rest of the world that is upside down. He has Shaw talk rapidly and wittily when rebuffed, resorting to all manner of antics in order to gain and hold attention. He has the little White Girl rap him with her niblick (as likely a weapon as the Bantu girl's "knobkerry"), and the dramatist's God-pity-Bessie expression is the final thrust in his exposé.

The reinterpretation of the "adventures" is in terms of a rather conventional, though modern, view of the Bible and religion. The White Girl sets upon the quest for God with the Bible and the dramatist as her guides. The Black Girl had been led by a serpent to Noah's night-shirted God of wrath and vengance, but the White Girl finds instead the kindly, saddened God of Abraham teaching a first lesson in the abolition of sacrifice. The Black Girl had found the God of Job an insulting cross-questioner, but the White Girl finds him simply teaching his children another lesson, this time by means of a story. The dramatist warns the White Girl that the "Conjuror Jesus is a lovable man, and means well" but "unfortunately, the wickedness of men drove him crazy." When she questions him herself, however, she finds he shuns miracles, tricks and spectacular display preferring to be the "friend and savior" of men. The Black Girl had been bewildered by the scientists' juggling of the formula for God as the square root of minus "x", but the White Girl is not bewildered by the "brave new worlds" of the authors, nor their "houses of the new morality." She finds them the old, disgusting immoralities of the past. And at every adventure she replaces the pages of her Bible which the dramatist had told her to tear out. As a guide to God she finally rejects the dramatist and follows the Bible.

Shaw deserves credit for having lost himself in a truly great adventure—the search for God—and even more for having aroused to the search the more successful hunter, Mr. Maxwell, who, in a brief thirty pages, not only finds God, but also exposes Shaw.

RAY GIBBONS.

Appraising the New Deal

THE FUTURE COMES. *A Study of the New Deal. By Charles A. Beard and George H. E. Smith. The Macmillan Company,* $1.75.

DR. BEARD opens this 175-page book by admitting that it is a by-product of a much larger work on national interest which he and Mr. Smith are writing. But by-products are often important, as the chemists and the meat packers have demonstrated. This one is about as valuable a book as could be on the desk of anyone desiring to understand Mr. Roosevelt's new deal.

About seven-eighths of the book is plain factual material, and in this present maze of new laws, new executive rulings, new departmental reports and all the rest, what is more needed? Beginning with a coldly objective account of the actual situation as of March 4, 1933—respectfully submitted to those who are beginning to rail against the tendency of the Roosevelt administration to "interfere" with private business—and following that with an equally concise and objective account of the opening emergency moves made by the newly inaugurated President, the authors proceed to give an exact record of what has been authorized and what has been done to secure economy and efficiency in government, in behalf of transportation and industry, in behalf of agriculture, in behalf of finance, and in behalf of relief and public works. The reader can go to these chapters knowing that he will get the vital clauses of legislation, the statistics that count, the plans that have been approved complete as of last November 1.

Interwoven through these chapters, and centralized in a closing chapter on "Principles of the Recovery Program" and an "Epilogue," is the other eighth of the book—the authors' evaluation of the permanent significance of the various parts of the President's program. In this, they find that the features which have attracted most attention—the banking reforms, the NRA, and so on—are really only a logical development, under the stimulus of crisis, of ideas and tendencies which have been a part of the stream of American thought for a long time. But in the projects for relief they discover a real break with the past, a real foretaste of a genuine revolution. The CWA and the

TVA are much more than emergency measures; they are a recognition by the government of its obligation to provide work, income and a decent living standard for every citizen.

It has been interesting to read this book in the same week in which Mr. Lippmann expressed his belief that nothing fundamental has happened to America under Mr. Roosevelt, but that with the passing of the emergency there will be a return to the policies and philosophy of the Coolidge-Hoover days. Dr. Beard and Mr. Smith believe the precise opposite. If the movement for a return to the past grows formidable they see Mr. Roosevelt forced by the inexorable logic of the situation "to appeal to the great body of the lower middle class, laborers, and farmers, to attempt to consolidate them in support of a program even more drastic than that contemplated by the legislation of 1933." And when, for a closing moment, they lift their eyes in an attempt to catch a long-range view, they speak in these words:

"If (the recovery) program is regarded as a finality, then history cannot accept it, for history knows no finality except death—the bodily career of Julius Caesar has finally closed. If the program is considered as a new economic mechanism guaranteed to produce continuing prosperity and social security, history must reject it as capitalism has been rejected, for the reason that economy is only one phase of the cultural life which sustains civilization. If the program is really treated by its sponsors as a program rather than a broad and flexible frame of reference for directing immediate thought and action, history may now record its failure and the coming eclipse of those who unreservedly commit themselves to it. At best the program can only be regarded as the beginning of a transition."

PAUL HUTCHINSON.

The Light of Life

THE BIBLE AND THE QUEST OF LIFE. *By Bruce Curry. Oxford University Press,* $1.75.

WE ARE undertaking a spiritual pilgrimage through the Bible, looking, as were its great pioneers, for a city which hath foundations whose builder and maker is God." With these words in the preface we have the author's statement of the aim of his book. Starting with Genesis the reader is led on a pilgrimage through the Bible, pausing at some of the choicest places of interest where he learns new interpretations, finds fresh ideas and sees familiar scenes, clothed with new garments. This is no journey of destruction where traditional ideas are trampled under foot, rather it is the same well known ground that is covered by fresh paths, over new trails and up new heights where vistas heretofore hidden from sight are brought into being. It is a spiritual pilgrimage beginning with the creative power of God and ending with the gospel of love that lay at the center of the teaching of Jesus.

There are six divisions, each of which is a unit. Part 1 contains twelve studies under the general title: "Light from the stories of Israel's history." Part 2 has six studies devoted to "problems pondered by poets and sages." Part 3, "The prophets' vision of God and goodness," has eight studies. Part 4 deals with "the supreme contribution of Jesus." Part 5 has four lessons from early Christian experience, and part 6 is entitled: "the way of life according to the epistles."

Each section contains a statement of the problem to be studied and reference to several scripture passages which are used as a basis of the study. It is necessary to have a Bible handy for each study. Any translation can be used. There follows a very careful interpretation of the scripture, with the lesson viewpoints summarized in a few numbered statements which are concise and to the point. Based on the lessons found in the scripture which are thus summarized, there follow several questions which deal with modern problems of life. As an illustration, lesson thirty deals with: "Putting new ideals into practice." Here the scripture presented is Mark 2:1-12; 13-17; 8-22; 2:33-3:6, and 7:1-23. After a succinct interpretation of each passage and a summary of the viewpoints found, this question is asked: "Why do many Christians, who agree in theory with the ideals of Jesus, proceed so cautiously or refrain entirely when it comes to carrying them into practice? Try this in the case of such ideals as: (a) Love your enemies; (b) Do not resist an injury; (c) Lay not up treasures on earth." There are fifty-two such studies throughout the book.

The writer does not know of any volume which approaches the value of this work for study groups or for individual study of the Bible. It is a fine piece of literature as well as a delicate interpretation and it makes the Bible a living book for our modern days.

F. J. FITCH.

Democracy or Revolution

THE ORDEAL OF WESTERN RELIGION. *By Paul Hutchinson. Houghton Mifflin Company,* $1.50.

A FORMIDABLE picture drawn with bold strokes of the situation which the Christian churches in western civilization face today—that is what Paul Hutchinson has given us in "The Ordeal of Western Religion."

He regards this situation as one of "unprecedented difficulty." The difficulty is occasioned by the increasing tension between the churches and the state, the churches and the economic order, and the churches and their own creeds. This tension is the result primarily of a growing awareness that there is a basic conflict between the aims and methods of the political and economic world in which the churches exist and the beliefs and attitudes of Jesus of Nazareth whom the churches profess to adore.

The state, for instance, is self-centered and imperialistic. It achieves its ends by coercion and violence. The churches on the other hand are bound in loyalty to Jesus to exalt service rather than self-seeking and the methods and attitudes of love rather than those of compulsion. In such matters as military protection for missionaries and acquiescence in war the churches, accordingly, are almost fatally compromised by the pagan ethics of sovereign political power.

In relation to the economic order the ethical message of the churches is in stark contrast to the incentives of profit and the ideals of material success which are the driving forces of commercial activity. The churches profess to follow one whose outlook in respect to the acquisition of wealth was much like that of St. Francis or Gandhi, but in their actual policies they must be exceedingly deferential to those who have great possessions.

The churches are also in a difficult position in the economic sphere because the realities of genuine social reconstruction involve them in ethical contradiction. They profess to believe in the worth of the individual. But to conserve the worth of the individual in this economic order involves the dispossession of an owning class which can only be "blasted loose" from its gains by social revolution. On the other hand, the churches profess to believe in the non-coercive ethics of love which as applied to members of the owning class will simply continue them in their exploitation of the unprivileged.

But the churches are affected not merely by the challenge of political and economic conditions. The intellectual outlook of the times has shaken their confidence in their basic doctrines. The uniqueness of Christianity, which is at stake in the controversy concerning the Laymen's Foreign Missions inquiry, the belief in God and the authority of Jesus—all are in question.

And the churches cannot face these issues with frankness without either destroying the faith of the conservative masses of their membership or alienating the support of their clientele among the educated.

The tension created by this series of dilemmas is now so great that Dr. Hutchinson is "frankly pessimistic regarding the prospects for western religion." Our civilization itself, on the political and economic side, is drawing nearer and nearer to catastrophe. "Mr. Wells' warning that we are in a race between education and catastrophe . . . sounds pretty thin. It has become all too apparent that education is a poor horse on which to bet." His own hope is that there will emerge a "genuine and successful social revolution" which might involve such coercion of the governing and possessing classes as would induce them, in the scriptural phrase, "to let my people go." Barring such a revolution, he sees only such a frustration of the aspirations and demands of the masses, with consequent despair, as will thrust the West into another dark age."

In such a revolutionary epoch the bulk of churchmen will be either conservative, on the side of the political and economic status quo, or neutral. There will be religious-minded men outside the churches who will be on the side of the revolution. Forerunners of this type he finds in Tom Mann, Norman Thomas, A. J. Muste and Scott Nearing. There will also be a small minority inside the churches who will welcome the revolution. He finds this type represented by Dr. Reinhold Niebuhr, "who indicates the coming of a revolutionary religious minority with genuine fighting power." In the fellowship which such religious partisans of the revolution will be able to maintain he finds a hope of the survival of the church.

There is the picture. It is drawn with skill and courage. The author uses a considerable amount of concrete evidence to illustrate the abstract statements in which we have tried to focus the picture as a whole. The picture undoubtedly reflects much of the outlook of the radical minority within organized religion whose fellowship, the author suggests, may enable the church to survive the revolution.

What is wrong with this picture? To the reviewer there seems to be nothing essentially wrong with Dr. Hutchinson's description of the actual tensions which exist in the life of the churches. The ethical tensions in the political and economic relations of the churches are increasingly disruptive. And the tensions in the intellectual sphere as Christians seek to reconcile contemporary knowledge and traditional belief are profound. The author is also on the right track when he stresses the fact that the relief of these tensions and the reconstruction of political, economic and religious life is the work of minorities.

Is he on the right track when he apparently despairs of everything today but social revolution as the instrument of progress and when he accepts so easily the processes of coercion as the highways of progress? We do not think so.

The world is undoubtedly in a revolutionary epoch but this epoch, as some of us view it, promises to be a fairly long period of change accompanied by more or less violence rather than a short period to be measured in decades or one or two generations. The entire economic life of the world has to be put into balance so that we can produce the material means of abundant living on an increasing scale. This is not a matter to be settled by "direct action" in a battle before breakfast. It is a project which is probably to be compared to the exploration of the planet since the 15th century or to the development of the industrial revolution since 1750 rather than to the Russian experiment pursued with rather mixed results over a period of fifteen years.

In such a period shall the churches spend their energies justifying violence which never in itself determines how or to what ends the state shall be governed but only who shall govern it? Or shall they seek by every means to protect and enlarge those processes of voluntary cooperation, mutual counsel, conciliation and understanding out of which knowledge and insight and sound personal relations develop? They must not forget that with a public mind-set toward violence they cannot know for long even who will govern the state. You may have a Marcus Aurelius in power today, a Commodus tomorrow, and the day after tomorrow the Pretorian guard. You may start with Plato's philosophers as kings but you may end with predatory monarchs of the mob who know how to keep the people quiet by bread, circuses and propaganda while they exploit them. For with an autocratic government in control of all the processes of communication, information and instruction, as Herr Hitler tells us in "Mein Kampf," "the people can be made to see paradise as hell . . . and to consider the most wretched sort of life as paradise." Education may be a weak reed, as Dr. Hutchinson thinks, but social revolution by violence is likely to be a "wash-out."

The question is, in what direction shall the churches look for social redemption? Shall they look to the tactics of revolution or shall they throw their strength to the support of those processes of voluntary cooperation in a more or less democratic society which humanity has slowly and painfully built up in the western world since the feudal age?

This does not mean, however, that needed social changes will be unaccompanied by violence or that the fear of violence will not exercise a salutary influence upon various members of the possessing classes. Our problem here is that of securing a sense of proportion. The main difference is between those who see the class struggle in America as a sharply defined affair where one class can only dislodge another class by force, and those who see not one class but several, and all overlapping to an extraordinary degree, particularly in their mental attitudes, with the rural-urban middle class of farmers, tradesmen, salaried and professional people (among whom the churches are strong) carrying an immense weight of power that they possess in probably no other great country. Here we have the best chance that exists in the modern world to stem the reactionary tide toward despotism, whether it be called communism or fascism. Here of all countries we ought to fight for the democratic ideal and the democratic processes to the last ditch.

My difference with Dr. Hutchinson originates probably in an underlying difference in our interpretations of the class structure and in our estimates of the possibility of securing vital changes in our social organization without serious violence. But I am profoundly grateful for his book, for he states with clarity and vividness pivotal issues which are now before the churches. And I share his hope that the leaders of the churches will face these issues. In proportion to their courage in doing so the danger of revolutionary violence in the struggle for a far more just social order will be diminished.

JUSTIN WROE NIXON.

A Religion of Revelation

THE NATURE OF REVELATION. *By Nathan Soderblom. Oxford University Press,* $2.00.

THIS was one of the first, and is one of the most famous, of the late archbishop's works. It was revised by him in 1930. Through the good offices of Dr. Frederic Pamp, we have here an exceedingly readable translation.

Lyman Abbott once said that revelation is discovery. This book illustrates that contention. Toward the end of it, one encounters a sentence which sums up the author's thesis: "The consciousness of a divine working in history has not arisen from the contemplation of the course of events and the motive

powers of civilization, but out of the central religious experience of a personal character in the prophets." From his wide researches in world religions, Dr. Soderblom is entirely aware that every higher religion demands a degree of culture. Culture and religion are not mutually exclusive. But religion, so far from being a product of culture, depends on a revelation. Christianity is to be traced to the prophetic movement which, while not hostile to culture, sprang from a humble cultural environment. This is a book in praise of prophets. Not all whom Soderblom praises are worthy. Still, his point is that "every genius on earth is a problem for history." A new stream of religious content, which itself points to an immediate contact with God as its source, came into the world through the prophets.

The archbishop scorns the notion that Christianity came as the peak of the development of religion, and insists that it is the full completion of a special revelation of God. This sounds orthodox, but is not so orthodox as it sounds. Christianity has never been able to abide syncretism. It has all along felt that it had something peculiarly its own; that something being Christ. The archbishop is not overly clear as to what he means by "Christ." But there is no denying that Christianity was "a founded religion"; that it, in other words, had a personal founder. In Christianity, religion is revealed not in a perfect doctrine but in a perfect person. Hence it is partial to the mysticism of personality, and wary of the mysticism of infinity. Always prophetic religion has rescued men from the fatal contradictions of the nature religions. Not monism but dualism—"a different dualism"—characterizes prophetic religion; the dualism between the divine will and inexplicable evil. Jesus sharpened this dualism, both in his life and in his death.

God communicates himself to man; gives him insight into the essential nature of reality. Revelation enters personality through three portals: the intellect, the intuition of infinity, the urge of the ideal. These three are not of equal value. This is especially to be borne in mind regarding the first. The idea that the intellect plays but a puny part in revelation has cost humanity dearly. A mysticism that goes against reason is Antichrist. There must be no building of the religious life on the basis of that which cannot and must not be mentally grasped. "In religion it is poor policy to be miserly and suspicious toward the claims of intelligence and weak and compliant toward self-satisfied obscurantism." The task of the intellect is "control." It is only when its role is changed from control of knowledge to source of knowledge that the mischief begins. Faith is not so much knowledge extending itself as a different kind of knowledge—knowledge of the spiritual world. It walks on two legs: the consciousness of infinity, the urge to the ideal.

Revelation is not completed. It has always to be "a struggle against contending forces." In creative power and redeeming will there is a continuing divine self-impartation. That genius continues to emerge is something of a perpetual demonstration that the essence of reality is creation, the everlasting creation of new, not just a mere connection of cause and effect. Men of genius, in one way or another, create a new meaning for life. What makes men saints is that their spirits and acts reveal to others that God lives. And yet, the revelation of God is confined neither to the saints nor to the church. He appears even in those who deny his existence. Is that not a miracle? Certainly! But what is miracle? "Something positive—God's action; not something negative—the unintelligible." It is not always easy to point out the element of revelation; no mere intellectualistic effort will suffice. You may get on the trail of it more easily in the perspective of history than in the survey of personality. But be not deceived. It is personality in which the divine self-disclosure is predominant.

The foregoing is a sketchy synopsis of a classic in Swedish theology in which many fine things are splendidly said. Needless to say, it leaves questions. One doubts if his fervent estimate of Luther can pass muster with the realistic historians. One wonders about the *difference* in geniuses, and what bearing that has on the validity of revelation. It looks as if the author was so anxious to make a case for revelation that "redemption" all but goes by the board. The uniqueness of Christ is asserted rather than demonstrated. What we are most curious about in a study of revelation is some dependable way of distinguishing "which is human, which divine." Upon that score, the book is disappointing. Those who care to look into the nature of revelation would do well, therefore, to follow Dr. Soderblom's book with the reading of J. E. Turner's "The Revelation of Deity." That walks up to the distinction courageously. But there is so much that is remarkable, and so much more that is engaging about Dr. Soderblom's book that one can readily understand its popularity in Sweden and can recommend it heartily.

JOHN M. VERSTEEG.

The Payne Fund Studies

MOTION PICTURES AND YOUTH: A SUMMARY. *By W. W. Charters. Combined with* GETTING IDEAS FROM THE MOVIES. *By P. W. Holaday and George D. Stoddard.*

MOTION PICTURES AND THE SOCIAL ATTITUDES OF CHILDREN. *By Ruth C. Peterson and L. L. Thurstone. Combined with* THE SOCIAL CONDUCT AND ATTITUDES OF MOVIE FANS. *By Frank K. Shuttleworth and Mark A. May.*

THE EMOTIONAL RESPONSES OF CHILDREN TO THE MOTION PICTURE SITUATION. *By W. S. Dysinger and Christian A. Ruckmick. Combined with* MOTION PICTURES AND STANDARDS OF MORALITY. *By Charles C. Peters.*

CHILDREN'S SLEEP. *By Samuel Renshaw, Vernon L. Miller, and Dorothy Marquis.*

MOVIES AND CONDUCT. *By Herbert Blumer.*

THE CONTENT OF MOTION PICTURES. *By Edgar Dale. Combined with* CHILDREN'S ATTENDANCE AT MOTION PICTURES. *By Edgar Dale.*

MOVIES, DELINQUENCY AND CRIME. *By Herbert Blumer and Philip M. Hauser.*

BOYS, MOVIES, AND CITY STREETS. *By Paul G. Cressey and Frederick M. Thrasher.*

HOW TO APPRECIATE MOTION PICTURES. *By Edgar Dale. All published by The Macmillan Company, $2.00 each.*

HERE at last are the monographs of the Payne Fund Studies which were the basis of the popular volume "Our Movie Made Children" by Henry James Forman and of my recent series of articles in The Christian Century. I spoke of them at such length in those articles that a detailed review of the published monographs is hardly necessary. As a group they present the scientists' findings concerning the content of movies, children's attendance upon them, and the effect of that attendance upon the health, the emotions, attitudes and conduct of the children. Those who cannot afford to buy the entire series will wish at least the summary volume by Dr. Charters, the volume entitled "Movies and Conduct" by Professor Blumer, and the one entitled "How to Appreciate Motion Pictures" by Edgar Dale.

Dr. Dale lays the foundation for the motion pictures of tomorrow. His plea for a national film policy that will allow the great dramatists to express the fundamental mind of our

civilization with artistic integrity is a prophetic message. Trade journals of the motion picture industry have been inclined to treat the efforts of the Motion Picture Research council which instigated these studies, as simply directed to remove the dirt from pictures. Dr. Dale expresses for all of us a far higher goal. He says that we are not simply trying to secure harmless films and clean films. Harmlessness and absence of dirt are negative goals. We want *great* films, films that will not only entertain without destroying something precious, but will contribute something positive toward the upbuilding of personality and of our national social life.

In selecting these three volumes for special recommendation, I do not mean to imply any lack of importance in the others. While some of the attempts at measurement of spiritual values are not always satisfactory or convincing, there can be no doubt that every one of these monographs presents a scholarly and sincere research into some vital phase of the movie problem.

The industry has already sent out publicity to women's clubs and civic organizations attacking these studies, or making light of them. One such publicity statement reveals the harrowing discovery that Mr. William H. Short, secretary of the Motion Picture Research council, was once a Congregational minister! Other attempts are being made, I understand, to "get something on Dr. Charters." Well, we shall have a chance to see which survives, the truth of these findings or the industrial set-up which is making the attacks.

FRED EASTMAN.

Cross-Fertilization of Cultures

THE CHALLENGE OF HUMANISM. *By Louis J. A. Mercier. Oxford University Press,* $3.00.

IN THE LAST phase of his public activity, when he was throwing his superb powers into the cause of peace, Dr. J. H. Jowett declared that "mental demobilization" was a critically important step in the great enterprise. Now we must be prepared to go farther. Mental disarming is not enough. It must be followed by something more positive. We must achieve a very difficult and subtle thing. We must develop *intellectual* good will. It is only when we understand the intellectual tradition of other nations that we can give them the sort of intellectual sympathy which really makes peace more easy and war more difficult. There is something odd and just a little alarming about the fact that no end of people who are passionate in their devotion to the cause of peace have an almost virginal innocence of every cultural tradition except their own. So we are not surprised that some of them never rise above the level of emotional enthusiasm in respect of a movement which must also be an adventure of disciplined intelligence.

The recent volume, "The Challenge of Humanism," by Professor Louis J. A. Mercier of Harvard university, is a notable contribution to that cross-fertilizing of cultures which is destined to play so important a part in the developing of international good will. Professor Mercier's earlier book "Le Mouvement Humaniste Aux Etats-Unis" (Hatchette, Paris 1928), was crowned by the French academy. The present volume, written in English, is like a course in the most notable movement in contemporary French culture. The chapter on Baron Ernest Seilliere is a particularly competent piece of criticism and will be welcomed by many American readers. There is a sympathetic yet discriminating analysis of Seilliere's "rational imperialism" and an interpretation of his positions in their intimate relations with the complex movements of European thought. The frank interest in the subhuman on the part of Baron Seilliere and his deep conviction that it should be guided and controlled by the reason give us at once a clue to the central movement of his thought.

Says Professor Mercier: "In the United States the revolt against naturalism may still look like a new and isolated phenomenon, even though it is admitted that the adherents of the American humanistic movement are already numerous. But if we look to Europe, and especially to France, where naturalism had such an early development, we discover that it began long ago to yield ground before a many-sided and vigorous attack. American thought therefore, in so far as it remains naturalistic, is lagging some fifty years behind this evolution." Baron Seilliere, who has written something like fifty books and hundreds of magazine articles, has conducted a "systematic examination of the fruits of naturalism since the eighteenth century" which gives a particular significance and power to his conclusions. Professor Mercier is very skilful in bringing out the points of likeness and the dissimilar elements in the work of Baron Seilliere and the powerful American critical humanist, Professor Irving Babbitt. And in spite of their differences—Professor Babbitt could never be satisfied with the contrast between a rational and an irrational imperialism as going to the root of the matter—the fashion in which the work of these two independent thinkers has resulted in mutual confirmation of many important positions is really remarkable. Both stand unhesitatingly against any interpretation which would degrade man below the humanistic level.

But the work of Baron Seilliere has as its background a vast amount of brilliant and potent thinking some of which has consummated in the great neo-scholastic movement. This movement is in many respects the most significant critical activity in the Latin countries and the man who has failed to become informed about it is allowing one of the most vital streams of contemporary thought to pass him by. Professor Mercier is admirably informed in respect of the various aspects of what some of us know most familiarly as the neo-Thomist movement, and he places his discussion of European criticism in this milieu with admirable precision. If the chapters in this part of his discussion prove new territory to many a reader, there is all the more reason why this territory should be occupied and mastered. It is as if a door had been opened allowing you to see with understanding thousands of European minds which you had never been able to comprehend before.

It is on this large and impressive canvas that Professor Mercier places the figures of Professor Irving Babbitt and Dr. Paul Elmer More. He has taken ample time for the study of his American materials and the studies of these two critics reveal at once the carefulness, the competence and the penetration of his mind. Perhaps there is a tendency to make Professor Babbitt seem a little more on the side of the angels than he was, at least in certain periods of his career, and there is a very understandable attempt to prove that Dr. Paul Elmer More is caught in a position whose logic should carry him to Rome. Even those who quite disagree at such points as these will gladly admit that Professor Mercier's work is done with complete sincerity and consummate ability. And in respect of the central matters in the tradition of critical humanism, its constant distinction between the human and the sub-human and its searching analysis of the possibilities of critical intelligence, the work could scarcely be better done. And the journey from positivistic humanism to historic Christianity, as that journey has been taken by Dr. Paul Elmer More, is set forth with something better than mere understanding.

In all this process of analyzing and interpreting, Professor Mercier moves through centuries of thought and in and out

among movements of the most varied character with a firm and assured step. The reader is fairly shaken out of intellectual provinciality. And if he is the sort of man who has believed that a few very simple passwords ought to open all the doors of the mind, he comes upon swift and rather terrible disillusionment. He sees contemporary thought not only in its fruits but in its roots. Indeed, many a reader is likely to feel at the conclusion of this book that he has come to have a new understanding of what it is to possess a civilized mind.

One comes to the end of such a study as that of Professor Mercier with a fine sense of emancipation and freedom. You feel that you can approach no end of new and contemporary problems with assurance and perceptiveness just because you will be walking firmly upon the way of those who always see the age in the light of the ages. There is no particular dignity in the type of ignorance which makes old mistakes over again and calls the process progress.

But, best of all, such books open the way to orientation which will make possible real intellectual commerce between the American and the European mind. If we are to be at home with Europeans and if they are to be at home with us, we must learn to navigate the great gulf stream of culture which has brought warmth and fertility to the mental life of mankind. There was a time when America flaunted its provinciality and felt very virile and independent. That was doubtless all very well when America was very young. But one likes to believe that now America is indeed coming of age. In any event, such a book as Professor Mercier's "The Challenge of Humanism" is addressed to a mature America. And we may be sure that we will lose nothing of the truly individual significance of our life as we relate it to the larger life of humanity. So indeed the jewel called America will find a setting worthy of its loveliest light.

LYNN HAROLD HOUGH.

First Aid for the Preacher

DORAN'S MINISTERS' MANUAL FOR 1934. *Compiled and edited by G. B. F. Hallock. Harper & Brothers, $2.00.*

THIS MANUAL admirably rates the old-time testimonial, "For the people who like this sort of thing, it is just the sort of thing they will like." More than that, the preacher who has a sufficient intellectual equipment may get a lot of use out of it, with little or no damage to his self-respect. For the preacher who feels rather than knows his homiletical limitations, the book has very real perils. Here are ideas—good ideas, apt and timely—from hundreds of the foremost English-speaking ministers. Their purchaser is warned, of course, that these are to be used only as priming for his sermonic pump; to use the book's own phrase, "starting points from which one can build bigger thoughts and better sermons." But that "bigger and better" suggestion is likely to be part of the danger. To go back to the priming figure, unless the preacher has clearly in mind the difference between a quart of water used for priming and a tubful poured into the trough because the pump lacks lifting power, this book may be his undoing.

Warnings against the improper use of homiletical manuals are necessary for the record, but they are least heeded where most needed. Consider the moderately trained and usually overworked, underpaid pastor, with his two weekly sermons and his midweek service, endlessly drafted for talks short and long by every variety of church and community organization. What to do?

Well, here is the stuff; everything he needs, neatly labeled and indexed. He can't go wrong, nor need he go empty away. Not a day in the church, civic, educational or social year but is fully covered—sermon, scripture reading, hymns, five varieties of prayer, illustrations, Sunday school lesson, bulletin board epigrams, fillers for the service-leaflet, quotations—all topped off with a fine old sure-fire joke. And, for good measure, fifty-two sermons for the "Junior Pulpit."

This is the ninth annual volume. In less than half of a three-foot shelf, therefore, the man who knows how to use it has sermonic wealth, of a definitely negotiable sort, beyond the dreams of avarice. The man who does not know how to use it may be carried for a time on flowery beds of ease, but not to mansions in the skies.

DAN B. BRUMMITT.

An Annual Manual

THE MINISTER'S ANNUAL, 1934. *Compiled and edited by Joseph McCray Ramsey. Fleming H. Revell Company, $2.00.*

THE EDITOR of the Expositor has ably performed a valued service to ministers in making readily available such a diversified mass of suggestive and practical material. For each week there are sermons for morning and evening, and often additional outlines and "seed-thoughts." In addition to this, there is a midweek topic, bulletin-board suggestions, the topics for the week in various young people's groups, the Sunday school lesson topic, and suggested calls to worship, scripture, prayers, musical selections, and the like. Almost every need for a worship service is anticipated, but the editor seems to realize the dangers inherent in a too-slavish or faithful or regular following of this manual, and so attempts more to stimulate the minister to do his own work, rather than doing it all for him. The use of a manual may easily lead to clerical laziness, standardization and stultification.

Some of the sermons are above the average, but one great failure lies in the scarcity and poor quality of the illustrative material. A minister looks more than anything else for apt and vivid illustrations for his themes, and there should be more recognition of this fact. The very fact that so much information is carefully arranged and gathered into one volume is a great convenience to the busy minister who must keep in touch with the work in various organizations in the church. A judicious use of this reference book will prove a real stimulus to the minister, as well as providing him wth much practical help. Many of the sermon topics reach deeply into the basic problems of human life, and as a whole they are well varied. The book is a useful tool in the daily work of the ministry.

RICHARD K. MORTON.

Books in Brief

TWO ELIZABETHAN PURITAN DIARIES. *Edited by M. M. Knappen. American Society of Church History, 5757 University Ave., Chicago.*

The two Puritan diarists whose journals are here for the first time put into print are Richard Rogers and Samuel Ward. The first was a minister who remained staunch in his Puritan principles until his death, in the reign of James I, and suffered continual alarm and some inconvenience but no serious persecution for them; the second, a young scholar (at the time of this diary) who afterward made his peace with the establishment and became Lady Margaret professor of divinity and a canon of York and simultaneously held several other ecclesiastical offices besides. Dr. Knappen's ample introductions and his careful and thorough editing of the documents are a model of what a piece of scholarly work of this character ought to be. They represent a great amount of patient and diligent research, the results of which are skilfully organized and at-

tractively presented. Both the diaries themselves and the editor's comments upon them and their writers throw valuable light upon the characteristics of Elizabethan Puritanism from a new angle.

MATTHEW MERIAN'S ILLUSTRATED BIBLE. *Edited by William Lyon Phelps. William Morrow & Company,* $2.75.

This seventeenth century classic consists of two hundred engravings representing scenes from Genesis to Revelation, with a text and a quatrain for each. The pictures are crude and the verses are cruder, but both were done with a stern sense of the importance of the subject. The comment of Professor Phelps on each will help the reader to attain that attitude of reverent mirth which is appropriate to the subject-matter and the treatment.

YUNAN TRIBES OF THE GILA RIVER. *By Leslie Spier. University of Chicago Press,* $4.00.

A group of vanishing tribes in southwestern Arizona, generally known together as Maricopas, is the subject of this exhaustive and valuable anthropological study. While it covers the physical, social and economic features, the most interesting section is that which deals with the religious ideals of the tribe before the younger generation had lost faith in the old ideas. The central feature both of their religion and of their system of social control was faith in the guidance of dreams.

COLLECTED POEMS. *By William Butler Yeats. The Macmillan Company,* $2.50.

Ten volumes of poetry, published at intervals during the past forty-five years, are here assembled to make a complete presentation of the subtle and elevated mind of one of the most significant poets of our generation. Yeats is Irish to the heart's core but, though he re-tells some Irish legends, comparatively little of his material is obviously Irish. It is the quality of his thinking and phrasing that is Irish—the eerie note, the whimsicality, the intensity, the music that always sings and never tinkles—rather than the subjects of his verse. One must also read his plays to get the whole substance of Yeats, but this volume gives the full measure of his lyric dimension.

BORIS GODUNOF. *By Stephen Graham. Yale University Press,* $2.50.

It was under Ivan the Terrible that Boris Godunof served his apprenticeship and learned the art of being tsar in a turbulent Russia and of holding a tight reign over boisterous boyars jealous of their prerogatives and ambitious for power. He bettered his instruction and became a much greater ruler than his former master. He had to be great to become tsar at all, for he had no pedestal of royal birth from which to leap to the throne. Mr. Graham, having previously written a masterly life of Ivan, has surpassed even that admirable performance in his life of Boris. Those who have hitherto known this ruler only through Chaliapin's interpretation of his character in the opera that bears his name can now know him as a historical personality.

THE DEVELOPMENT OF MODERN CATHOLICISM. *By Wilfred L. Knox and Alec R. Vidler. Morehouse Publishing Company,* $2.75.

The Catholicism to which the title refers is Anglo-catholicism. Published first in England and now in an American edition with a foreword by Professor Frank Gavin of General theological seminary, New York, this volume recounts and discusses the developments in theology within that group from the Oxford movement until the present. The point of view is that of the so-called "Cambridge school." By its criticisms of liberalism, modernism and broad churchmanship on the one hand, and of Roman Catholicism and anti-scientific reactionism on the other, it will encourage those who are trying to chart and follow a straight course between the left and the right.

CORRESPONDENCE

The Goodwin Plan

EDITOR'S NOTE: Just when we were getting embarrassed by the one-sidedness of our correspondence on the Goodwin plan, and were taking steps to secure an article in defense of the churches' participation in it, a few letters came to hand in denunciation of The Christian Century's treatment of the matter. We give them *all* herewith—or all save two or three which are of such a character that our readers would not care to see them—and add a selected few from the great stream of correspondence which approves The Christian Century's position. In nearly all cases, space has made it compulsory to omit portions of both the "pro" and "con" letters.

EDITOR THE CHRISTIAN CENTURY:

SIR: First of all let me state that I am not connected with the Goodwin corporation; drawing no returns from them, only indirectly what my church may secure through their plan which we have decided to adopt. I am led to believe that either you did not take time to thoroughly study the plan of the Goodwin corporation before making your statements, or else it was too wonderful a program that you could not comprehend its possibilities as a stimulus to the needy churches of today.

I have also received information from one of the district managers of the said corporation that you refused to publish any letters denying your accusations, unless for a stated charge at so much a page. I am given to understand the price was paid by the Goodwin corporation.

In the last issue of your paper you say your columns are open to both sides of any discussion. May I ask when did you decide to take this stand, especially for the Goodwin corporation, for I noticed that your correspondents admit they know very little about the plan and at the same time deny it as a working possibility.

May I also ask you another question: What has become of the correspondence you received from men and women who for months have made a careful study of the program laid down by Mr. Goodwin; and who have indorsed it as one of the ablest schemes ever presented to the churches in this day of their struggle for help? Be honest with the readers of your paper and the men who are back of the Goodwin corporation!

Methodist Episcopal Church, JOHN W. ATKINS.
Lemont, Iowa.

EDITOR THE CHRISTIAN CENTURY:

SIR: In recent issues of the The Christian Century you have given space to the condemnation of the Goodwin plan. Your articles called my attention to this plan for the first time and spurred me to investigate lest I be caught unprepared. Your attitude biased me from the start against the plan. Now, after studying the plan, I am an enthusiastic supporter of it.

It provides a dignified means of increasing the income of the local churches. Voluntary subscriptions to the church budget is the ideal. However, you know, and all of us know, that this is seldom attained. Other methods have been resorted to from time immemorial. Of all methods, other than the collection plates, of which I know, this is the most dignified. I cannot see the exploitation which you suggest.

A minister renders a service to the church. For his services he is paid a salary. This is not considered exploitation. Adolph Goodwin has conceived a remarkable plan to serve the churches. Is it exploitation to receive a fair compensation for this service? Workers are needed to organize the women so that the churches may receive this benefit. Is it unjust that the workers are to receive some compensation for their services? Because a plan is mutually profitable is no condemnation.

The social aspects of this plan give me the greatest thrill. It provides the church with an opportunity to insist upon humane and Christian attitudes on the part of large areas of the industrial world. We have preached industrial righteousness for centuries—Adolph Goodwin has provided us the means of insisting upon it. Now I hope someone will show us how to throttle newspapers and other publications which deliberately obscure the facts —which deny the public the privilege of weighing the facts and arriving at its own conclusions.

I am thankful to you for calling my attention to the Goodwin plan.

Beechview M. E. Church, Pittsburgh, Pa. EDWARD LOUIS BOETTICHER.

EDITOR THE CHRISTIAN CENTURY:

SIR: From information which I have at hand, which is equally accessible to you, I find you are in error about the percentages which you quote on page 1463 in your November 22 issue of The Christian Century. Such lack of care in the preparation of your tirade against the Goodwin plan is typical—and recurs throughout all articles. Placing yourself in the position as one to be quoted as an authority, such as you have done, and since your articles are being used as so-called authoritative sources by other critics of the Goodwin plan, it seems to me that you owe it to yourself, let alone in common decency to the Goodwin people, to write a retraction of your articles, besides publication of letters from those upholding the Goodwin plan.

Isn't it rather unfair for you to pick on the women for being so credulous, when it is obvious that the women would have had nothing to do with the plan unless prominent and intelligent men had investigated and placed their OK on the plan? I believe you owe both these unselfish women and these men an apology.

Omaha, Nebr. (REV.) L. A. WALKER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Herewith is a twang of dissonance, amid your chorus of congratulations for the straw man strictures with which you have mantled the Goodwin plan. Your entirely questionable phrase "the intelligent reader will sense sinister implications, etc.," reveals an editorial Olympian assumption of wisdom, a superiority complex in appraising values, prompting a stumbler amid the hickite sticks like—'I'm'—to wonder, if there was any relation between the editorial blast, and the consequent corporation rejoinder of full page adv proportions; why not? The 'sinister' interpretation is not more far fetched in one instance than in the other, and in both, most urbanely gratuitous.

This impugning the motives, this invidious repugnance to church women being guided into the methods of a "self-started" organization for practicalizing good will in the usage of good goods essential in every home, from which the church treasury "may" have a share, strikes me as being so entirely Machiavellian as to be one grand flop from the hitherto plateau posited dis-interestedness of The Christian Century—or indeed, was the "Century" itself—self-started? The "sinister" aspect of the controlled market which you transfix as the *bete noir* of the scheme, is so apocalyptic as to be a full twin brother of the pink elephant and crawly python specialties of the pre-Volstead victim of delirium tremens; the technique of your obscurantist slash needs agenda for identification of the plan's vulnerability; (kindly note favorite words out of "Century's" editorial columns, revealing my spiritual mis-training through years past!) If the social application of the gospel don't mean such principles in practical operation as submitted by the Goodwin plan, then spiritual conjunctivitis has got —me; if cooperation for the common good, contemplating no harm to any human value or interest, is evil . . . then let's war!

Your academic slant is so far removed from the practicalities of this entirely promiseful scheme, that by not one iota, is my conviction changed, that economics, politics, church finance, needs such a gospel as is home, rather than church centered, by this Goodwin plan.

However—don't stop my "Century"! My dawning senile somnolence is therewith weekly kicked alive! More power to you, in saner directions. Most emphatically yours, in utter disagreement.

Jackson Street Christian Church, Muncie, Ind. E. F. DAUGHERTY.

EDITOR THE CHRISTIAN CENTURY:

SIR: I most certainly agree that the churches must be careful and discreet about alliances with representatives of an economic system based on private profit. I believe they should do everything possible to hasten the downfall of capitalism. If their refusal to participate in the Goodwin plan would have this effect, I would agree perfectly with your position on this question.

However, we must face the fact that we have lived under a capitalistic economy for quite some time, and it is quite possible that we will have it to contend with for some years. At any rate, whether the churches accept or reject the Goodwin plan, I don't see how it would affect the present system.

If that is the case the churches would be refusing an opportunity for legitimate profit, without making any beneficial contribution in so doing. Time was when churches refused "tainted money" because it was ill-gotten. Surely you wouldn't classify this plan in the same category? If you were to do that, you would have to refuse to accept contributions from those whose wealth is accumulated under the present system, which includes all of us.

From a social standpoint, it will, of course, go hard with corporations (and their employes) who are not on the favored list. On the other hand it will stimulate business for those that are, which would even it up. It is possible that business, on the whole, will be stimulated—that is, total consumption will be increased—because people may buy more and sooner than necessary because their church will profit thereby.

It seems to me that a scheme which will help the church as this one will is a good idea provided it doesn't definitely disturb or retard social progress.

Chicago. C. W. KIRKPATRICK.

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century issue of November 8, I note an article mentioning "Good News Broadcasters" in connection with a commercial advertising plan. I assume that this refers to the Goodwin plan of America, Inc., of Chicago. A plan which individual members of my church have recently entered. I am referring to members of the First Presbyterian church of Los Angeles.

I find that many types of welfare organizations of Southern California are in line to receive benefit from the Goodwin plan through the assignment of commissions. They are inclined to be favorably impressed by the unprecedented endorsement of the Goodwin plan, even though 2,500 miles from the source of the information. Endorsement has come from *thinking men*—not *yes* men—not men frightened or stampeded into compromise with principle, men who have understanding of the broad features of the plan. Men who can recognize something new, timely, ethical and necessary.

As a matter of sportsmanship, I suggest that you call up this man Goodwin. The booklet gives his address as the Mather Tower Building, Chicago. Why not try and get the low-down on the proposition? I have never met the man personally but I have talked with a number who have and they hold him in the highest esteem—people whose opinion I respect inform me he is a big man any way you want to take him. You could count on every courtesy. Having read The Christian Century for a long time, and having formed an opinion about Adolph O. Goodwin and his plan, I dare say your objectives are not far apart if you but knew it.

After a real investigation, if you feel the Goodwin plan is *not* right, honest or ethical for church people to be interested in di-

rectly or indirectly, then you *should* fight it—having entered the Goodwin plan in a list as being questionable for church interest.

If, on the other hand, you come to have a growing conviction as I have, after six weeks investigation, that the Goodwin plan is right, then you owe it to the Y.W.C.A., Y.M.C.A., Old Peoples Home, Community Chest and Salvation Army organizations and other legal charitable groups as well as church budget—women's church aid and missionary groups over the country that are looking forward to financial assistance through the plan, to undo the harm you have done, immediately.

On the other hand, if on investigation you find any unworthy motive, objective or lack of sincerity in the social justice commitments or in the plan as a whole, *we want to know*—in other words, help us get the facts.

I, for one, invite you to *boost* it or *blow it up*—but be *honest*—and *investigate* the Goodwin plan first. In the interest of fair play.

Los Angeles, Calif. JOHN A. VAN PELT.

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial of November 22 and the glowing encomiums of it and of your paper generally by the correspondents whose letters you have published have been noted by me. To a disinterested person, all your printing about the Goodwin plan is quite unconvincing, but not in a way that will cause you to publish my letter. You do not appear to have the internal intestinal stamina to print any but eulogies of yourself.

The writer holds no brief for the Goodwin plan. There must be a great deal of merit in it, to call forth so unfair a writing as yours. An attack that is merely explosive and lacking explanation indicates that there is no evidence of defect. There is a regret, therefore, on my part that you have caused a controversy where there is no principle involved. Why is this? Could it be that the Goodwin company refused to buy advertising space in your "Journal of Religion"? There are many glaring weaknesses and inconsistencies in your writing.

Your use of the word "commercial" is incorrect. You are terribly excited lest the churches be "commercialized." The hazy effect of this inaccurate language may deceive many. To commercialize means to conform to the limitations of commerce. Does a church conform to commerce when it uses commercial methods in some of its revenue producing activities? There is a vast difference between operating for the benefit of commerce and profit, and using commerce to operate your service institutions.

Your chief error is due to a lack of theological approach. It makes all the difference in the world whether the church is a tributary or a divine entity.

In this country, millions of dollars are subscribed annually to churches of all names by the government in exemption from property taxes. The churches are not thereby politicalized. . . .

I believe commerce, labor, capital, education, government and all human agencies should be required to make obeisance and pay tribute to the church which is the only power which will save any of these. . . .

Your diatribe of invective states nothing positive. The lifted eyebrow, the shoulder shrug and the backward glance may deceive many into believing that scheme is diabolical, but the reasoning mind will still ask *why?* What do these invectives and damning adjectives mean? Why the intense heat? The writer is willing to concede that somebody's ox has been badly gored—but whose and how? This unknown woman who wrote one of these highly praised articles—who is she and what interests is she hired by? The nameless writer on your editorial page—what union has been hurt which employs him?

When it comes to industrial justice, discussed by you—that is of little moment to me unless based on honesty, truth, fair and square action and open and above board character. We do not have to bother about industrial or social justice if the churches and religious publications stand for positive religion, and practice these virtues in their methods.

Again—I hold no brief for the Goodwin plan. I am not concerned whether it succeeds or fails. If it succeeds, some of my people will put a little more money to use in feeding the hungry and clothing the poor. If it fails, perhaps, some of my people who have become interested therein, will return to the inactive list waiting for something else which will provide for their inability to contribute money for a worthy enterprise.

But I do hold a brief for a religion of honesty, justice and truth. I subscribe for The Christian Century, but do not like it. I also sometimes go to see very evil plays, and have even in recent years visited some rather unpleasant places which I have found even in Chicago. I have always found it worth while to be aware of a mud puddle in the path, in order to avoid it.

St. Luke's Protestant Episcopal Church. TAYLOR WILLIS.
Norfolk, Va.

[It would require more than three full pages of The Christian Century to publish the letter of Mr. Willis in full. We regret that we cannot do so, as the omitted portions are hardly less interesting and pertinent to the issue than those we are able to publish.—THE EDITOR.]

EDITOR THE CHRISTIAN CENTURY:

SIR: In all you have said against the Goodwin plan, I have seen no mention of the most serious wrong in it. A careful analysis of the plan shows two very wrong things in it; namely, (1) The boycott, and (2) the commercialism in it. You have fully pointed out the second; but the first is the greater wrong in it. The boycott is a war measure without modern weapons. It looked for a while as though the NRA would make this the weapon of enforcement, but that is now touched upon very lightly. If the government and the church women with some high dignitaries in the church resort to this war measure then we are yet a long way from an age of peace.

Southern Christian Institute. L. B. LEHMAN.
Edwards, Miss.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I thank you for your splendid editorial of November 22 on "The Goodwin Plan." Please help those of us whose jobs are at stake in a fight to the finish.

How can men of Dr. Sockman's standing so lightly give their unqualified approval to such a plan of commercial exploitation for the private gain of a few individuals? Especially when he admits his own incapacity to appraise.

I enclose a copy of a letter I have just written Dr. Sockman.

Omaha, Nebr. (Mrs. R. E.) AGNES D. WINKELMAN.

[ENCLOSURE]

Dr. Ralph W. Sockman:
Christ Church
New York City.
My dear Sir:

Would it not have been a prudent thing for you to refrain from your enthusiastic approval of the Goodwin plan, since you admit in the same statement that you "do not claim capacity to appraise the details of the mechanics of the plan"?

You say your church will make use of the plan; that it will be "providential assistance" for many churches. Do you think it quite fair, quite honorable, for our tax free churches to enter into competition with that great body of business men, who in spite of the ever increasing tax burden, have through self-denial helped to build and to maintain our churches?

Do you think all the "idealism," all the dreams of "social justice" lie in the hearts of Mr. Goodwin's corporation, and the corporations that will sign up for him because of the club you would place in his hands?

Or are there some "social principles" in the hearts of my neighbor who sits regularly in his pew, too, and who through sheer grit and loyalty has kept his business going and has maintained to the very limit life saving jobs for my family and my fellow townsman?

How high is the "idealism" that seeks to muzzle the press with a share of the profits?

I can see what the plan and its broadcasters will do for Mr. Goodwin, the private fortune he will reap: I can see the devastating spiritual results in my church—the added burdens to our courageous business men; the heart aches; the rancor; the loss of sanctuary; the feeling that the money changers have not only en-

tered the temple, they possess it: I can see some income for the church, whether enough to balance the loss in pledges is debatable: but what I can't see is a future for the thousands of us who earn our daily bread through business that may not be big enough or lucky (?) enough to get in on Mr. Goodwin's personal profit scheme.

It is a sad confession of failure in the spiritual leadership which comes from our pulpits, when we women are asked to lay on the altar our "honor and integrity" to be exploited for gain by a private corporation.

[We will be pleased to publish Dr. Sockman's reply to Mrs. Winkelman's letter if either he or she will send it.—THE EDITOR.]

Editor's Note

A statement bearing on certain criticisms contained in the foregoing letters:

1. The editorial staff of The Christian Century, on its own initiative, requested an interview with authorized representatives of the Goodwin corporation. That interview was granted and the corporation was represented by its vice-president and by a brother of Mr. A. O. Goodwin, the president. It occupied almost the entire afternoon of November 7. Every aspect of the plan was inquired into. In the days following, the literature of the plan was carefully studied with an open mind before any editorial statement was written.

2. A week later, in a second interview, this time with three men prominent in the Goodwin corporation, including its attorney, the letter by Mr. Macpherson was offered for free publication in our correspondence department. It was declined for the following reasons:

(a) It was not addressed to The Christian Century, but was a private letter to A. O. Goodwin.

(b) It was unconscionably long.

(c) There was not in it a single sentence that dealt with any issue raised in The Christian Century's pages.

(d) The Christian Century had reason to suspect that Mr. Macpherson was in the employ of the Goodwin corporation.

3. A few days later, the Goodwin representatives presented the Macpherson letter as copy for an ad, which was accepted, and the forms of the paper were held more than twenty-four hours and readjusted at great inconvenience and substantial expense in order to accommodate the Goodwin corporation by including it in that particular issue, as they desired.

4. Except as above, the Goodwin corporation has never offered any communication to The Christian Century, either as advertising or in correction of any statement of fact in this paper.

Editorial Integrity

AN EDITORIAL IN THE CONGREGATIONALIST

OUR contemporary, The Christian Century, has come out with clarity and courage against the Goodwin plan. We have been amazed that the Goodwin representatives who have called upon us have not hesitated to accuse our contemporary of "blackmail," a charge which on the face of it is ridiculous, and which only goes to show how little those promoting the Plan understand the issues that it involves from a Christian, or churchman's, standpoint. Inasmuch, however, as we have heard some of those who upheld The Christian Century's general point of view condemn that paper for requiring the Goodwin company to pay at advertising rates for the space that they have used in combating The Christian Century's criticisms, we desire to say a word in defense of that paper on that specific point. The matter is one concerning which there is room for just difference of opinion, but inasmuch as the question is one that arises in connection with other matters in almost every religious newspaper office, we at least understand, and are disposed to defend, The Christian Century's course. The religious paper today, whether published under private or church auspices, is maintained only at very heavy expense. It is maintained, moreover, to express certain types of conviction and opinion, and to review all matters concerning religion and the church with critical judgment. Again and again the judgments that it expresses bring the paper into conflict with individuals and organizations that resent as unfair or inaccurate comments and criticisms that have been expressed from the standpoint of the paper, and in good faith. Almost invariably such individuals and organizations demand space for reply, sometimes out of all proportion to the original criticism, and almost always simply to reiterate the sort of statements upon which the comment was based.

Manifestly, there is a limit to what can be expected or demanded under such circumstances from any editor or publisher. The average editor is always ready to give space for any explicit correction or to indicate that his view of the matter has been challenged. Religious editors, as we know them, are neither arbitrary in expressing their own judgment, nor are they resentful of the disagreement with any view expressed, which, in a free constituency, they almost invariably anticipate. But is such an editor under obligation to give a large amount of the space that, at great expense, is provided for him to maintain certain attitudes, views, and policies, to those who represent other views and policies—apart altogether from questions of actual personal, financial interest which in that instance were connected with the Goodwin plan? We have, ourselves, taken the view that there are very definite limitations to the obligation of an editor under such circumstances.

In this case The Christian Century had to do with a commercial and profit-making organization. Assuming that the Goodwin plan believed that it had a good case in reply to the criticisms of that paper, the space given to the reply was bound to be worth a great deal from an advertising standpoint. We think that The Christian Century was acting well within its rights, and neither unjustly nor unfairly, in taking the stand that if the Goodwin plan had any statement to present in the columns of The Christian Century it would be paid for at advertising rates. We believe, moreover, that our contemporary acted on that point from principle and not in any sense from any motive of the very small profit that such an advertisement involved. This phase of the matter is one that we think is greatly misunderstood and greatly misrepresented to the disadvantage of editors who, in seeking only to be fair to themselves and their own constituency, and in maintaining the integrity of their columns as well as the integrity of their own opinions, are too often held up as monsters of arbitrariness and unfairness.

The Question Box

How do you interpret the words of Jesus, "I came not to send peace upon the earth, but a sword"? E. E. S. Montgomery, Ala.

THIS saying is to be understood as an illustration of Jesus' frequent use of striking, startling expressions. He often employed language which is not to be taken literally, but was intended as an arresting, disturbing challenge to his hearers. Such are his sayings regarding the necessity of hating one's father and mother, the camel and the needle's eye, eating his flesh and drinking his blood. It was the very paradox of such sayings, the shock of surprise or anger with which they were received, that gave them their value as elements in his teaching. If he had spoken in the usual, commonplace manner, people would have listened to him without offense, and also without any stirring of heart. It is necessary to take his teaching as a whole, and not to detach some stray word of his and employ it as a doctrine. That has been too much the practice of certain types of comment.

Jesus came as the prince of peace. His teaching constantly stressed the necessity of manifesting the friendly, loving spirit. He commended the makers of peace. Yet he knew that his message would cut straight across the conventional morality of his day. It would be sure to divide men into antagonistic groups, those who held his teachings as amiable but impracticable, and those who took him seriously. It has been so from his days to our own. It will ever be so until his ideals have become the pattern of belief and conduct for all men. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Britain Rallies to the League

Justice of Italian Criticism Admitted, but Oppose Change Now — Dr. Woolf to Leave King's Weigh House

(*Correspondence from England*)

LONDON, Dec. 11.—Much in the Italian criticism of the league is admittedly just. The procedure is cumbersome, the delays are irritating. The league is said to touch nothing which it does not adjourn. Moreover the backward look of the league to Versailles cannot be accepted for all time. The league cannot hold its place if it is to be regarded as the defender of the settlement made after the war. The supremely important question must be answered—is the league to be a belated representative of 19th century statesmanship, or an institution sensitive to the ideals of the 20th century? So far as Italy advocates the forward look, it will have many supporters here. But if the purpose of the new Italian proposals is to establish a permanent authority for what are called "the great nations," they will be resisted stoutly by many who believe that with all its clumsiness the league has provided a forum in which the "great nations" have to justify their actions before the bar of the world. The opening up afresh of the settlements made in 1919 is bound to come, but the present hour is not considered favorable for that delicate task. The league is clearly in danger; in the main we want to save it.

* * *

The Groups in London

From many sides one hears of the campaign which the Groups are carrying on with much spirit in London. There were many members of parliament to hear their challenge last Wednesday. One member set forth what he considered to be the things which distinguished these new evangelists from others before them. He found three characteristics: they appeal to the more leisured and educated; they discard the usual conventions of religious gatherings; for application to the problems of each one's life they rely on spiritual guidance as interpreted by the group. This same analyst drew attention to the fact that they avoid "dogma, such as atonement." How far can a religious society avoid defining what it means by the faith which it professes? There are many such questions which arise; but meanwhile by their sincerity and enthusiasms and their joy in their new found liberty, these men and women are delivering their challenge.

* * *

An Experiment Ends in the King's Weigh House

A bold experiment made at the King's Weigh House has come to an end. It will be recalled that this church, which was the scene of Dr. Orchard's ministry, in the early part of this year invited Dr. Lee Woolf to exercise a prophetic ministry which would be alongside the sacramental ministry, as the church had known it in the days of Dr. Orchard. That is to say, mass would be celebrated according to the custom of the Catholic church. Dr. Lee Woolf is professor of New Testament exegesis, history and criticism, in Hackney and New college. He is a scholar and preacher of distinction, but he has come to feel that the position as a teacher and preacher is not one which he can exercise under the conditions at the Weigh House. There are two distinct expressions of Christianity, both of which can trace their origin to the New Testament; but Dr. Woolf has come to feel, in his own words, that "the conceptions belonging to the middle ages to which this church is so largely committed are irreconcilable with the views which I hold as vital." He will close his ministry at the end of February. He has greatly appreciated the happiness of the work and the good will between his people and himself will be unbroken.

* * *

And So Forth

A writer has always a kindly feeling to the journal which was the first to find room for his earliest efforts. The jubilee of Great Thoughts brought such kindly thoughts to me. Under the Rev. R. P. Downes and afterwards under Mr. J. A. Craig, this weekly paper for 50 years has kept on its way, relaying to its readers the thoughts and visions of many minds.

After a tour of 11,000 miles in the United States and Canada the "Royal Scot," No. 6100, has returned to these shores. Driver Gilbertson, who spoke to us on the radio about his journeys, reported a very hearty welcome from American drivers. The train lost 500 electric bulbs, taken as mementoes, and many British folk from the prairies visiting the train left their names on the ceilings of the coaches. The engine stood the test well; not once had the driver to use a single spare part.

It is too early yet to say how serious is the hurt to Mr. Lansbury, who broke his thigh on Saturday. He is 75 years of age, and not therefore likely to escape lightly; there is no one more popular with politicians of all camps. The king and queen spoke for all of us when the king telegraphed: "The queen and I are so sorry to hear of your unfortunate accident and we trust you are not in great pain."

Much sport was enjoyed in the house of commons on Friday. A bill was introduced by a private member to standardize the hours during which alcoholic liquor can be sold in public houses. The hours vary from district to district and it is true that in some parts of London after waiting till one "house" closes at 10 p.m., by crossing the street a thirsty man may begin afresh and carry on till 11 p.m. The bill will not go any further. Of course it was meant to make the hour of closing later. That would be a serious setback; most observers agree that the closing of public houses at an earlier hour has led to a remarkable decrease of drunkenness.

EDWARD SHILLITO.

F.O.R. Drops One Secretary

J. B. Matthews Held Not in Accord with Views of Majority — Dr. Rainsford, Noted Rector, Dies

(*Correspondence from New York*)

NEW YORK, Dec. 23.—The council of the F.O.R. met at Union theological seminary last Saturday and discussed at length the issues which have long been before the organization. In view of the recent referendum of the membership it seemed to a majority of the council that secretaries out of harmony with the position taken by the organization as a whole should not he reappointed. This led immediately to a decision not to reappoint J. B. Matthews. It is likely that this and other actions of the council will have wide repercussions.

* * *

Propose New Ministerial Questionnaire on War

Some of our New York pacifists believe the time has come to poll the ministers again on their attitude toward war. Kirby Page and a few others are endeavoring to raise funds which will make this possible. It will be recalled that a questionnaire sent to 53,000 ministers about three years ago elicited information which gave no comfort to militarists, for about half of the clergy who answered the questions took the extreme pacifist position. It is believed that the time has come to find out what changes in ministerial opinion on this question have taken place since the former questionnaire. All that stands in the way of this project is the postage for 75,000 letters.

* * *

Dr. Rainsford Dies

Rev. William S. Rainsford, former rector of St. Georges Episcopal church on Stuyvesant square, died this week. Dr. Rainsford was long a colorful figure in the church to which J. Pierpont Morgan belonged, for his opinions on many of the issues of his day flouted the views of the socially elect. He made his church known throughout the city for its effective work on behalf of the poor and outcast.

* * *

Race Relations Sunday

The Federal council of churches from its offices at 105 East 22nd street has issued a special call to the Christian churches of the land to observe Feb. 11 as Race Relations Sunday. Particularly is it necessary to stress this call this year with the resurgence of lynching and mob violence which have recently so shocked the country.

* * *

Grace Gosselin Named To CWA Post

Miss Grace Gosselin, executive secretary of the United Neighborhood Houses association, has been appointed director of

the Federal Works Service bureau to succeed Walter W. Pettit. Miss Gosselin has long been active in settlement work here in the city and has hosts of friends among those who know this field. Her appointment is deserved and is heartening to those who want to see this new project carried out not only efficiently but humanely.

* * *

New Drive on Panhandlers

The Welfare council has worked out a plan, to which it is expected the city magistrates will give their support, which will make it much more difficult for professional beggars to ply their trade on our streets. In essence the plan provides for close cooperation between the magistrates courts and the city welfare agencies. Men and women actually in need and ignorant of the proper way to get help will, when arrested for begging, get suspended sentences and be put in touch with the proper agency. Professional beggars, however, will get jail sentences.

* * *

Seminars in Mexico and The Carribean

Hubert C. Herring, executive director of the Committee on Cultural Relations with Latin America, announces that this committee is to have two seminars in the coming year. One of these on the Carribean is to be held in Cuba in March and the other on Mexico is to be held in that land in July. Those desirous of knowing more fully about these opportunities to study these lands at first hand may secure complete information by addressing Mr. Herring at 112 East 19th street, New York city.

* * *

Fellowship of Socialist Christians Meets

The Fellowship of Socialist Christians held an important conference meeting last Monday afternoon. The subject of discussion was "Strategy for Socialist Ministers of Middle-class and Labor Churches." This organization is also seeking to work out a "disciplined" fellowship in which there shall be more brotherliness expressed in such vital matters as income and expenditure. More information about this organization may be obtained by addressing Mrs. Evelyn Orne Young, the secretary, whose address is 100 Adelphi street, Brooklyn, N. Y.

EDMUND B. CHAFFEE.

Primate of Gregorian Church Assassinated in New York City

Archbishop Leon Tourian, primate of the Gregorian (Armenian) church of North and South America (except California), was stabbed to death as he marched to the altar to preach the sermon at Holy Cross Armenian Apostolic church, New York city, on the morning of Dec. 24. Two Armenian grocery clerks were arrested for the slaying, which the police described as a political murder by opponents of soviet domination of Armenia. The New York headquarters of two Armenian revolutionary organizations were raided by detectives, and books and papers were confiscated in the hope of finding evidence that might afford more light on the motives for the assassination.

Revolts Dot China's Map

But Government Plans Rural Aid with Help of Churches — Church of Christ Holds Assembly

(Correspondence from China)

SHANGHAI, Dec. 1.—Dumps of secessionist dynamite are lying around in various parts of China. Inner Mongolia is still talking of independence of some sort. The future of Sinkiang, a large frontier province, is causing government disquiet. That part of China touching the great wall and including Tientsin and Peiping hints occasionally at a wish to run itself. Now a group of disgruntled politicians are trying to effect the secession of Fukien and nearby parts. To these explosive possibilities must be added General Chiang's long drawn out conflict with the soviet state, having western Fukien and eastern Kiangsi as its center. Then the still strong resentment against Japan is complicated with a feeling of hopelessness which leads some to hint at reapproachment at almost any price. Japan, too, it is reported, has hinted at the possibility of scrapping "Manchukuo" if given an alliance with China which would, in the opinion of the editor of the China Critic, mean the dismantling of a small puppet state for the sake of creating a much larger one—throwing a herring back into the sea in order to harpoon a whale!

* * *

Seek Church Aid for Rural Rehabilitation

Though thus distracted by secessionist movements, government officials are not overlooking the necessity of rural rehabilitation. This is particularly evident where the conflict with the communists hangs in the balance. General Chiang and his colleagues are aiming to set up rehabilitation plans to be put into operation in Kiangsi and Fukien as soon as possible after they recapture territory there from the communists. They are definitely seeking the aid of Christian forces in this plan. Anglicans and Methodists in that region are quite sympathetic. A committee of Christians has already been organized in this connection. The National Christian Council of China, whose aid was also requested, sent representatives to Nanchang to confer about the matter.

One or two outlines of possible operations have been prepared. These will probably have to be less extensive than originally outlined, partly because it is difficult for the Christian forces to supply sufficient trained leaders and partly because the project must be experimental on a much reduced scale in the beginning. Government authorities have offered to supply a considerable part of the funds needed. The scheme is still in a state of flux. The necessity of the Christians cooperating as an independent unit also demands careful consideration. The difficulty facing Christians of letting it be known, on the one hand, how far they sympathize with some of the objectives of the communists and of cooperating, on the other hand, with the military forces seeking to suppress them, is by no means negligible. Yet something will eventuate. In any event it is significant that government authorities are thus seeking the aid of the church.

* * *

Launch Campaign to Aid Ricksha Men

In Shanghai the appalling needs of the long-suffering rickshamen are receiving some belated attention. It is being realized how much they are victims of a conscienceless exploitation. The Shanghai municipal council appointed a small commission to investigate the situation. One result was the emergence of the necessity of forging public opinion against the strongly entrenched owners and brokers of rickshas. To see what could be done to organize and direct public opinion in this way led recently to the calling together of a small group of public-spirited people. Undoubtedly there are too many rickshamen for their own good—such as it is at the best!—and the terms on which they rent rickshas—few of them own them—are such as to make their lives terribly bitter.

* * *

Church of Christ Holds General Assembly

The general assembly of the Church of Christ in China held its third triennial meeting at Amoy in October. There was a fine attendance. The social program of the church and the relation of youth to the church loomed large in the discussions. Residents in Amoy gave the assembly royal welcome and entertainment. It was decided that hereafter the assembly should meet once in four years, and that the headquarters should be moved from Shanghai to Peiping. Rev. Y. S. Tom of Canton was elected moderator with Dr. C. Y. Cheng, former moderator, as general secretary, which will necessitate the resignation of the latter from the general secretaryship of the National Christian council. Dr. D. T. C. Fan and Rev. R. A. Kepler will be the executive secretaries.

The rate of growth of this church has slowed up. It was hoped it might eventually solve the problem of Christian unity. While it has taken in a number of groups it is still somewhat Presbyterian ecclesiastically, though that natural tendency might be deflected as the church becomes more thoroughly indigenous. In view of the fact that, so far as intra-denominational discussion is concerned, Christian unity is a "dead issue" in China just now, and that while it is the largest single church in China yet the Church of Christ is still somewhat of a denomination, it might, in my judgment, be well for its leaders to cease thinking of it as the solution to the problem of Christian unity and start out to bring other groups—several large ones show no tendency to enter it—together to discuss the next step forward in Christian unity. In that way they would render a service sadly needed. Just to continue to invite others to join this church, however, does not seem to offer much promise of speedy progress in ending the still patent divisiveness of Protestantism.

* * *

Chinese Church Leadership Growing More Conservative

The Chinese church in general is, in

contrast to China, free from outside aggressive attacks. Its major crises are within. Present revival movements tend toward church inbreeding as they center mainly in self-enlargement and maintainence and individual spiritual enrichment. Leadership training, too, tends toward a proportionate increase of those taught the older theological ideas and methods and a decrease of those prepared to meet China's modern situation and challenge. In view of China's growing challenges to the church in general and the invitation of government authorities to participate in rural rehabilitation in particular, this developing weakness in modern-trained leaders has dire significance for the future. Unless it is checked the Christian church in China will find itself frustrated as to its opportunities for service.

* * *

And So Forth

Dr. Shailer Mathews made a flying visit to Shanghai, staying long enough for one address.

Dr. Y. Y. Tsu has accepted the position of secretary to the commission on program and cooperation of the National Christian council.

Mr. Francis P. Miller, chairman of the World's Student Christian federation recently visited China in the interest of the federation.

Dr. Kenneth Saunders also passed through Shanghai recently and delivered two addresses during the 24 hours he spent here.

FRANK RAWLINSON.

John A. Ryan Honored by Pope For Social Justice Efforts

Dr. John A. Ryan, dean of the faculty of sacred science at the Catholic university, Washington, D. C., and director of the Catholic department of social action, has been created a domestic prelate by the pope for his unceasing efforts in the cause of social justice. Many distinguished ecclesiastics, statesmen, representatives of labor and other leaders attended the investiture and testimonial dinner given for Father Ryan in Washington. Secretary Perkins was among those who paid him honor at the dinner.

Anti-Saloon League Holds Convention

The 27th national convention of the Anti-Saloon League of America will be held in Calvary Baptist church, Washington, D. C., Jan. 7-10. Among the speakers scheduled are Bishop E. H. Hughes, Rev. W. S. Abernethy, Mrs. Ida B. Wise Smith, president of the W.C.T.U., "Pussyfoot" Johnson, and Sen. Morris Sheppard. Bishop E. G. Richardson is the present president of the league.

Ministers Present Annual Plays

The Ministerial alliance of Colorado Springs has just presented its third annual play with great success. The plays are given in December each year in the city's largest theater. In previous years Kennedy's "The Servant in the House" and Pollock's "The Fool" were presented; this year Zangwill's "The Melting Pot." The male parts in these plays are taken by ministers. Proceeds are turned over to the public school milk fund.

Upton Sinclair Opens Campaign

Seeks Governorship on Platform Embodying Plan to End Poverty — Dr. Tittle to Give Annual Earl Lectures

(Correspondence from San Francisco)

SAN FRANCISCO, Dec. 20.—Upton Sinclair, 55 year old democratic candidate for governor of California, spoke Sunday evening, Dec. 17, in the University Christian church of Berkeley on "How to End Poverty in California." He said he was a democrat before he became a socialist. As a speaker, he is quite professorial in manner and those who came expecting to see something of a firebrand were disappointed. Swaying from side to side like a pendulum, he speaks quietly but convincingly of his program. A 60 page pamphlet, sold at 15 cents at the close of his meeting, sets forth his "Epic" plan in detail. It derives its title from (E)nd (P)overty (I)n (C)alifornia. It includes repeal of present sales tax, enacting a state income on incomes above $5,000; increasing the state inheritance tax so that 50 per cent of all inheritances above $50,000 would revert to the state; a law increasing the taxes on public service corporations; a law exempting taxation on all homes and ranches assessed for less than $3,000; $50 a month pensions for needy persons over 60 years of age, blind or physically unfit for work and a pension of $50 a month for all widows who have dependent children to be increased $24 per month for every additional child over two.

Under the Sinclair plan the CAL, which stands for the California Authority for Land, would take all idle land and land sold for taxes or at foreclosure sales and erect dormitories, kitchens, cafeterias and rooms for social purposes and cultivate the land, using modern machinery under the guidance of experts. The CAP (the California Authority for Production) would be authorized to acquire factories and production plants whereby the unemployed may purchase the basic necessities required for themselves and for the land colonies and to operate these factories and house and feed and care for the workers.

The CAM (California Authority for Money) would handle the financing of CAL and CAP by issuing bonds to cover the purchase of land and factories and the erection of buildings and the purchase of machinery.

* * *

Edwin Markham Active at 82

Edwin Markham, nearly 82, has had a month's sojourn here, after finishing his new Christmas poem "The Unbolted Door." When he spoke at a vesper service in my own church hundreds were turned away. He is active despite his years, his voice as resonant as ever. He still haunts the second-hand book stores. He pays a tribute to President Roosevelt for his social vision in nearly every address. His address given Sunday evening Dec. 17, for Dr. George W. Phillips, in Tenth Avenue Baptist church, Oakland, reached a great radio audience. He used the plane in coming from and returning to Los Angeles. His ambition is to write a book on Jesus, on which he has been working for years. In 1899 he left this locality, where he had been principal of the Tompkins school, but has frequently returned for brief visits.

* * *

Ministerial Head for Chamber of Commerce

President H. F. Swartz of the Pacific school of religion was elected president of Berkeley's chamber of commerce for two years, the first minister to be chosen for such a position in this state where local chambers are aggressive. The position entails considerable work. The poll of the membership of California chambers on such questions as Japanese exclusion is of influence on state and national policies. Dr. Swartz has served as chairman of the local community chest and also as president of the California social workers.

* * *

University Presidents Pick School Head

Prof. Edwin A. Lee, head of the department of vocational education of the University of California and an elder in St. John's Presbyterian church, Berkeley, has been appointed superintendent of the San Francisco schools at the nomination of the presidents of Stanford university and the University of California. The annual budget totals $11,000,000 and provides for 2,900 teachers. The city voted $3,000,000 in bonds for new schools on Dec. 19. Cali-

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fornia schools are in far better shape than in other states; not a school in the state has been closed during the depression.

* * *

Liquor Muddle

State authorities have formally advised the hotel men to disregard the amendment to the state constitution adopted last year after an aggressive campaign of the wets. It would forbid hotels and restaurants to serve hard liquor. Today's newspapers tell the story of the official approval of nullification. The saloon is back under a legal fiction but with the same odor.

* * *

State Divides on Power Bonds

California voters on Dec. 19, by only a 23,000 margin, favored the Central Valley water project, which involves the issuing of bonds to the extent of $170,000,000, which it is expected the federal government will purchase. A hot referendum battle was fought over the question whether the state should build power transmission lines. Sectional lines were drawn in the fight, Los Angeles opposing and San Francisco favoring the enterprise.

* * *

Annual Pastoral Conference

Dr. Ernest Fremont Tittle of Evanston, Ill., has been secured by the Pacific school of religion, Berkeley, for four evening lectures on the Earl foundation beginning Feb. 6, in connection with the annual pastoral conference. Last year Dr. C. C. Morrison was the speaker. Station KRE will broadcast the series. Round table conferences will be conducted each morning as follows: Former chief of police of Berkeley August Vollmer on "Vice and Crime," Dr. Carl S. Patton on "Preaching," and Prof. Carl Knopf on "Preaching Values of the Old Testament." Bishop James C. Baker will give one afternoon address on "Evangelism." Four members of the faculty will conduct round table discussions on recent findings in their own departments. Rev. Allan A. Hunter of Mount Hollywood Congregational church will give a devotional address each morning.

* * *

Presbyterian Leaders Coming

Dr. John McDowell, moderator of the Presbyterian general assembly, will address the Commonwealth club of San Francisco on Jan. 19. Station KPO will broadcast the message. Dr. C. B. McAfee also is soon to speak in California. Station KTAB will feature his hymn, "Near to the Heart of God," when he speaks over this station Jan. 27, at 9:00 a. m. Dr. McAfee wrote both words and music.

STANLEY ARMSTRONG HUNTER.

Week of Prayer, Jan. 8-13.

The Federal council has set Jan. 8-13 as the annual week of prayer. The topics for the several days are: "Christ and the World's Need," "Christ and the Home," "Christ and Our Economic Life," "Christ and Our International Life," "The Church of Christ" and "Christ and World Missions."

Flout State Liquor Laws

South Finds that Old Evils are Returning Despite Legal Restrictions — Student Pastor Dismissed for Heresy

(Correspondence from the Southeast)

TAMPA, Dec. 23.—The repeal of the 18th amendment means nothng in the southeastern states so far as legal liquor in the immediate future is concerned. The states have prohibition laws that must await action of the respective state legislatures. Florida, Georgia, the Carolinas and Virginia have strict laws prohibiting the manufacture, importation and sale of liquors. However, these states had laws against beer, but something has happened to them. Beer is being sold (or rather in many cases is not being sold, but offered for sale) in all these states. Georgia was the scene of several stormy court tilts, but the brew is flowing freely there now.

The President's proclamation against the return of the old saloon under a modern guise is given wide lip-service here, but in Florida liquor is sold more freely in speakeasies now and prosecution has dwindled. Bills for the control of the liquor traffic are reported in the process of formulation in Florida. The state legislature meets next year. Virginia and Georgia are contemplating a new state control program to substitute for existing prohibition laws.

* * *

Depose University Pastor For Alleged Heresy

The theological fitness of Rev. Donald H. Stewart to serve as student pastor of the Presbyterian church at the University of Virginia, Charlottesville, has stirred the commonwealth of Virginia and the southeast somewhat deeply. The West Hanover presbytery meeting in Charlottesville Dec. 12 served notice on Mr. Stewart and all concerned that good works and an attractive presentation of the Christian message alone were not enough. Not by a long recital of historic confessions was it enough! The presbytery voted 30 to 6 to rescind a recent action putting Mr. Stewart on probation for one year in the university pastorate, and declared his theological views on such questions as the virgin birth, bodily resurrection and inspiration of scripture, to be out of harmony with historic Presbyterian dogmas. The withdrawal of Mr. Stewart is set for Jan. 1. He came to the university from Birmingham, Ala., where he is reported in good standing.

The case was brought to light for the second time since last October and final drastic action was taken upon the insistence of the Presbyterian church of Covington, Va., that it be relieved of the responsibility of contributing to the salary of the university pastor which the presbytery had agreed to share in raising.

A similar case in the Southern Presbyterian church was noted in the university town of Chapel Hill, N. C., last year.

A committee from the East Hanover presbytery, including Richmond churches, is now working upon a revised statement of portions of the "confession of faith" to be presented to the general assembly in May.

* * *

Methodist Conferences Condemn Lynching

Methodists are hitting the lynching evil in the country in everyone of the southeastern annual conference sessions. The Florida conference, meeting in Ocala early in the month, passed strong resolutions calling upon Christians to denounce the lynching of anyone at any time as utterly lawless and corrupting. Georgia, North Carolina and Virginia conferences have taken the same action.

* * *

Conferences on Evangelism

Conferences on evangelism under the auspices of the department of evangelism of the Federal council of churches are being held in January in several cities of the southeast. The Tampa conference has a typical program featuring Mr. Roger W. Babson, speaking on "Facing Church Attendance Facts," Dr. Jesse M. Bader, speaking on "The Herald of the Evangel," Dr. E. H. Rawlings, speaking on "The Imperishable Message" and "The Democracy of Evangelism," and Dr. C. R. Stauffer, speaking on "The Need of Present-Day Youth for Christ." A dinner session for young people will be held in the dining room of the First Baptist church.

* * *

Honor Atlanta Pastor

Dr. John Sprole Lyons, pastor of the First Presbyterian church, Atlanta, was honored by that congregation on his 50th year in the ministry. Rabbi David Marx of the same city paid glowing tribute to Dr. Lyons' 17 years service in Atlanta. The Jewish congregation worshiped in the Presbyterian edifice while their new temple was in course of construction two years ago.

* * *

Unrest Over C.W.A. Program Growing

Friction and discord mark the public works program in Florida. Strikes and undercurrent mutterings are to be seen and heard all about. The CWA and the state's public works program show a wage difference of about ten cents a day in favor of the CWA and this has been the bone of contention. Graft has been uncovered in some instances and the removal of some officials has taken place. Private business has not suffered much in the increase of public works jobs so far, it is reported, but farmers and citrus growers are anticipating difficulty in the matter of wages they can afford to pay.

* * *

Youth Temperance Movement Gains

Florida young people are showing a deep interest in the temperance movement. The Olympians, a youth organization with the slogan: "Youth Active Against Alcohol," reports more than 15,000 members among high school and college students. The aim of the organization is 100,000 members next year. The publicity of the movement is going over the state into homes and schools, and mass meetings in such cities as Orlando, Lakeland and St. Petersburg have been largely attended.

ADIEL J. MONCRIEF, JR.

Hold Dollfuss a Nazi Forerunner

Use of Despotic Methods Likely to Prepare Way for Fascism in Austria—Church Involved in Social Struggle

(Correspondence from Central Europe)

VIENNA, Dec. 6.—In Austria events follow their inner logic, which drives them more and more in the direction of national socialism. Daily it becomes clearer that Dr. Dollfuss cannot expect to use fascist methods and set up fascist institutions in the face of the only mass fascist party in the country, the national socialists. He can by these means only pave the way for them, at the same time making compromise of any sort less and less acceptable to them. As was recently said by a well-known leader on the left, "The conviction that an anti-democratic system of government, in the conditions which we have today, must necessarily succumb to full-blooded fascism as the strongest political force outside democratic ones, becomes political reality." The arrest of the nazi leader, Frauenfeld, and the confiscation of nazi party property, can only increase the tension now.

* * *

Effect on the Church Situation

The Bishops' conference in Austria has ordered all Catholic priests to resign their political posts, Dec. 15 being the time limit given them. While the government organ, the Reichspost, attributes this step to a desire to bring the Catholic church in Austria into line with the position of the church in Germany, it seems also clear that it involves a move away from the ever more Heimwehr (Austrian fascist) line into which Chancellor Dollfuss is being drawn. Dr. Dollfuss, himself a Catholic and a leader of the Christian Social party (Catholic conservative), becomes more isolated from his own immediate supporters. It was this party which, in September and October, opposed the demand of the Heimwehr and their supporters to do away with political parties, realizing that their whole position and influence were threatened. Today they are in the position of dissociating themselves from the line taken by their leader Dollfuss, a line demanded by the small Austrian fascist party, and supported by Italy.

* * *

The Religious Socialists

The religious socialists in Austria, whose work has been mentioned in this correspondence before, continue in the face of increasing difficulty their witness for a socialist society based on a religious conception of life. They plead for a renewal of socialist faith, a new upbuilding from below, and an open recognition of the failure of a policy of waiting for the great event which shall call the socialists to active opposition. The October number of their organ, the Menschheitskämpfer, was confiscated by the government on the charge of stirring up opposition. It is, however, quite clear that the whole line taken by this group is the basis of the charge, and not the passages quoted in the charge—passages which referred to the papal encyclical, "Quadragesimo Anno." The November number of the paper contains the following paragraph:

"Since our criticism of the conditions obtaining today does not arise out of political ill-manners, but is the result of a feeling of responsibility for general human and Christian values, since work and struggle spring from one root for us, there is no possibility of such measures (i. e., confiscation and the resulting charges) having any disciplinary (*erziehliche*) effect as far as we are concerned. As Christians we shall take toward any government, including that of Dollfuss, an attitude based on the principle, 'Man must obey God rather than men'."

* * *

Young People and Children in Austria Grow More Politically Minded

Austria has seen in recent years the upspringing of many movements among its youth. Nature, sport, gymnastics and many other interests have drawn young people into groups and organizations in all classes. All these movements the church and political parties have taken up and used. The socialist youth of Austria is no exception. In all its varied interests and activities it remains acutely politically conscious. But that is not all. The Austrian proletariat is culturally conscious too; it has learned to believe in itself and to eschew bourgeois habits, standards and traditions. It has begun to build up its own culture, in which the norm is the poor man, his needs, his capacities, his interests. In all this youth plays its part, and is an instrument in the building up of a new and different culture.

This development affects in various ways not only youth, but also children. Any school in Austria could provide an illustration of this statement. A child of ten, attending the first class of a Viennese secondary school, in a proletarian district of the city, wrote recently in a letter: "Today the janitor brought into the class a book, and handed it to the professor, who read out, 'The school will be glad if all the children will wear the badge of the Patriotic Front. (Government badge.) Signed: the Directors.' Next day," the letter continues, "seven children (out of the fifty in the class) had the badge." The child then gives the names of the seven, with the occupations of their respective fathers—one a wineseller, another a bookseller, and so on. (All are found to be the children of well-situated middle class parents.) "But," the letter concludes, "I noticed as I went to school today that all the drivers and conductors in the trams had the "Arbeiter-Zeitung sticking out of their pockets." (The Arbeiter-Zeitung is the organ of the social democratic party and the paper of the workers.) So far has political consciousness gone among even young children in Austria. We are engaged in a religious war which promises to be not less devastating than those of the past.

DONALD GRANT.

Bishop Spencer Says Church is Not Moving

In a sermon preached recently before the synod of the Episcopal province of the southwest, at Houston, Tex., the Rt. Rev. Robert Nelson Spencer, bishop of west Missouri, declared: "The church is still in the exodus, but it is not moving. I think it is encamped today. As I see the church, and God help me if I am wrong, it is encamped and singing . . . . Is the church putting up a fight? Is it going down in a war it is waging against sin? If that were true, it would be glorious. There is no shout of victory. I've heard Episcopalians singing on Easter, 'Jesus Christ is risen today, allelujah.' We knew it wasn't true. We were singing 'Christ is risen,' when we knew he was lying prostrate in hundreds of Gethsemanes."

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THOMAS W. GRAHAM, D.D. DEAN

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Community Chest Givers Increase

Denver Hopes, With Federal Aid, to Meet All Needs—Liquor Laws Are Openly Flouted—Sherwood Eddy Feted

(*Correspondence from Denver*)

DENVER, Dec. 15.—Denver has done very well in its community chest campaign. A goal of $750,000 was set. This included an estimated deficit of $75,000 for the current fiscal year. The campaign yielded pledges of $595,000. This will be raised to at least $600,000 by pledges of city employes and other gifts which are still expected. The board of directors has decided to carry over the deficit of $67,000. A large item will still be saved by relief funds furnished through the government. The agencies will have to take a loss of about $40,000 which will be distributed among them in reductions varying from 5 to 10 per cent. The campaign resulted in a net gain of 6000 subscribers.

* * *

Liquor Laws Being Widely Violated

Colorado thus far is supporting the President legally in his effort to prevent the return of anything which approximates the saloon. The governor is understood, however, to have promised another extra session of the legislature. The legislators are now endeavoring to find new sources of income to raise the funds to match those furnished by the government for relief and public works. The session was made necessary by the decision of the supreme court that the UR tax on automobiles was unconstitutional. At the extra session on liquor legislation a determined effort will be made by the hotel and restaurant men to sell hard liquor by the glass. In the meanwhile the law is being so flagrantly violated that even the liquor interests and their representatives are appealing frantically for law enforcement. The last weekend saw such drunken debauches in our community that one paper said, "Colorado went a long ways back toward prohibition last night." Even legal protection from liquor excesses is largely nullified by the law which permits drug stores to sell liquor without the prescription of a physician.

* * *

New Leadership for Anti-Saloon League

The Anti-saloon league of Colorado is showing new life under the leadership of Rev. R. D. Dexheimer, formerly pastor of the First Evangelical church of Denver. He succeeded Rev. William L. Wade who is now pastor of the Methodist church at Pine Bluffs, Neb. Mr. Dexheimer has secured the cooperation of Mrs. Inez Johnson Lewis, state superintendent of public instruction, and the School Principals' association of the state. He is conducting a speaking program aimed at temperance. He has spoken in all of the high schools in 14 out of the 63 counties of the state and has not been refused the opportunity to speak in any high school where he has sought a hearing.

* * *

Catholics Inaugurate Literary Congress

The Roman Catholics, who have lead the way in this region with their great industrial conferences, have blazed a new trail, not only for the Rocky Mountain section but for the English-speaking world. They held a literary congress in Denver during the last days of November. Monsig. William O'Ryan was the local inspiration of the movement. The speakers included Francis J. Sheed, publisher and author, of London, Josephine Gratias of the St. Louis public library, and Rev. Daniel A. Lord, author and lecturer. The congress directed its attention not only to the appreciation of literature but to technical instruction in writing. Attention was given to specific fields, such as poetry, drama, fiction, satire, journalism and biography. The addresses were followed by round table discussions. Book exhibits were given prominence. Messages of greeting and good wishes were received from Catholic authors all over the world.

* * *

And So Forth

Sherwood Eddy was given a great reception upon his visit to Denver during December. The large banquet hall of the Brown Palace hotel would not accommodate the people who sought to hear him at a public luncheon.

Harry Ward will be a Denver visitor on Jan. 9. He is being brought to the city by the Iliff theological school and will address other gatherings while in the city.

Rev. Charles M. Hauser, pastor of the Park Congregational church of Greeley, has left one of the leading pulpits of the state after a successful ministry to become pastor of the Plymouth Congregational church of Fort Wayne, Ind.

VERE V. LOPER.

Japan Recognizes Christianity's Superior Teachings

The Japanese government gave recognition of the National Christian council of Japan, which recently held its annual meeting, by sending two representatives of the national department of education. One of the representatives stated that "Christianity has rendered a service to Japan which is far out of proportion to the number of its adherents. The superior character of its teachings and the fact that it introduced a new culture into Japan has made this possible. In its present situation, however, Japan is not so dependent on foreign thought and influence as formerly and it is incumbent on Christianity to become indigenous to the soil and soul of the nation." The representative of Japan's bureau of religions pointed out that everything that has been taken into Japan's culture in the past has been incorporated into the genius and life of the empire and that Christianity, if it is going to make its largest contribution, must also develop within the national spirit. Forty-four communions and national Christian organizations cooperating in the council were represented.

Northwestern Bars Students Who Drink

Dean Carl S. Ell, in a statement to the student body of Northwestern university, declares that Northwestern does not want students who drink—for two reasons: the drinking of liquor is not good for the student who drinks it, nor is it good for the moral tone of the university. "A student who drinks liquor, on or off the university property, is not desired at Northwestern, and when evidence of such conduct comes to the attention of the university officials the student must be considered to have automatically withdrawn from the university."

Pennsylvania Ratifies Child Labor Amendment

Pennsylvania becomes the 19th state to ratify the child labor amendment to the federal constitution. Darlington Hoopes, socialist representative in the house, is given much credit for final victory. Roll call after roll call was necessary to overcome the barriers which the Grundy-Vare machine piled up against ratification.

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Uncover Saint Sophia Mosaics

Restoration of Famous Mosque, Formerly a Christian Cathedral, Progressing—Turk's Science Follows Russia

(Correspondence from the Near East)

ISTANBUL, Dec. 8.—Great secrecy has hitherto attended the work of restoration done in the narthex of Aya Sophia mosque by Prof. Whittenmore on behalf of the Byzantine Institute of America. Even the high metallic scaffold moving on rails from which the uncovering of the mosaics was carried on seemed to serve the special purpose of concealing it from indiscreet eyes, and as the work proceeded, the number of large patches of brown paper increased.

It was not until this week that a few of these wide sheets of paper were removed, uncovering the mosaics beneath to public view. Those situated in the vault and in eight lunettes show either red crosses on a golden background studded with colored stones representing sapphires and emeralds, or fine colored patterns in medallions. But the most beautiful is a group situated above the principal entrance, in which Christ is seated on a sumptuous throne adorned with pearls and emeralds. To his right a medallion contains a bust of the virgin corresponding to another one to his left with the archangel Gabriel's face. At his feet kneels an emperor in imploring posture. Prof. Whittenmore affirms that the emperor represented in this group is Leo VI, in which, it is pointed out, he does not differ from statements made by the Russian pilgrim Antonius of Novgorod, who visited Constantinople about 1200, and some 50 years ago by the Russian scholar Kondakov.

Prof. Whittenmore's activity has been carried on for the past two years, but, divided by long pauses, has totaled scarcely half that time. Other patches of paper in the narthex and a large one above its entrance cover work which has not been finished, while that in the interior of the mosque has not been begun yet. Most of the mosaics Prof. Whittenmore is now patiently disclosing have been hidden from the eye only since 1847, when Sultan Abdul Medjid caused the Italian architect Fossati not only to undertake the reparation of the damage done by time, but also to cover them with a paint in imitation of the surrounding mosaics.

* * *

Academy of Sciences For Turkey

In the new Turkish academy of sciences, which it has been decided to create, Turkey will have her first learned body. Its organization, without doubt, will resemble Russian models, and conversations are now reported to have taken place on the subject between the newly appointed Turkish minister of education, and his Russian colleague, during the latter's recent visit to Ankara. Thus Turkey remains faithful to her principle not to borrow several institutions at a time from one country. While the new Istanbul university, which was formally inaugurated last week, includes as many as 33 German scholars, both Jews and Aryan pacifists, Turkey for her technical improvement rather looks to Russia. To a considerable extent, this has been due to the financial help the soviets have readily agreed to grant her for the development of her textile and other industries. Under the terms of the loan, the plant of these new factories is being imported from Russia, and to man these with a sufficient number of qualified foremen and workers, two groups of young Turks are at present receiving their technical training in Russia.

* * *

New Turkish Stamps

The Turkish stamps commemorating the 10th anniversary of the republic, which were affixed on all letters posted from Oct. 29 to Oct. 31, bear a curious design representing a sun emerging from the waves with twelve irradiating rays. This design is now reported to be closely connected with Touranian myths. The latter, it is explained, knew of an engendering god, whose name changed according to the different regions of its cult, and who, as a rule, was believed to have given birth to the sun and the moon. Each of these, in its turn, engendered twelve rays, who afterwards became the chiefs of 24 tribes. So these stamps symbolize one-half, at least, of the Touranian world.

* * *

Precocious Talent At Istanbul

What is described as a possible Mozart has been discovered by the French pianist, Prof. Cortot, during his recent stay at Istanbul. The hero, or rather the heroine, is Cilinka Leibovitz, a Jewish girl scarcely five and a half years old. There is no passage, however difficult, which heard but once, she is not able to play on the piano. She revealed that extraordinary talent two years ago at the early age of three and a half. Her father, who came from Russia before the general exodus, is a good musician himself, and is considered one of the best piano teachers at Istanbul. Yet Cilinka's teacher was not her father, but one of the latter's former pupils, who at some later stage of her musical education, received in Paris from Cortot himself special training in the art of teaching children. Prof. Cortot has expressed the wish to have the child entrusted to him and to supervise her musical education. The parents readily agreed, and as soon as Cilinka is six years old, i. e., six months hence, she will leave for Paris. In the meantime, she has presented Cortot with an album containing her first compositions.

E. GUERON.

Drunken Driving Increases In Philadelphia

Philadelphia police statistics show that cases of drunken driving increased from 16 in the period of 1932 between Dec. 6 and 13 to 42 for the corresponding eight days this year.

Sinclair Lewis Rebukes Nazi Intimidations

According to a report from Berlin, the coordinated Ernst Rowohlt publishing house requested Sinclair Lewis by cable to refuse any cooperation with German refugee periodicals and anti-Hitler newspapers; it was hinted that this might impair Lewis's usefulness in the new Germany. He replied

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by cable that he would not permit anybody to dictate to him where or what to write, and announced that he would soon contribute an article for the new refugee magazine, "Sammlung."

Nashville Pastors Condemn Lynching

Following the lynching, near Nashville, of a Negro youth whom the grand jury had failed to indict the Nashville pastors' association passed resolutions protesting against lynching, "whether the victim be white or black, innocent or guilty." "We feel that speedier courts and more fearless officials would reduce the evils we complain of." An appeal was made to the governor of Tennessee to let it be known that those who take the law out of the hands of the courts into their own hands, whatever the provocation, must expect themselves to pay the penalty the law provides."

Religious Emphasis Week at Columbia, Mo.

The third annual Religious Emphasis week at Columbia, Mo., is being combined with the Laymen's inquiry conference, Jan. 28-Feb. 2. The program is sponsored by the Bible College of Missouri, the University of Missouri, the Students' religious council, etc. Dr. Rufus M. Jones, Dr. Henry S. Houghton, Rabbi F. M. Issermann and others will give addresses.

Nebraska Ministers in Annual Convocation

At the fourth annual Nebraska ministers' conference, to be held at First Plymouth Congregational church, Lincoln, Jan. 15-17, Dr. Charles W. Gilkey, Prof. A. E. Holt and Bishop C. L. Mead will each deliver three addresses. Advance registrations will be received by the Nebraska council of churches, Y. M. C. A., Lincoln.

World's W.C.T.U. Convention to Be Held in Stockholm

The triennial convention of the world's W.C.T.U. will be held in Stockholm, Sweden, July 20-25, 1934. This is the first time a world's convention of the union has been scheduled to be held in northern Europe.

Secretary Wallace as Alden-Tuthill Lecturer

The Chicago seminary, anouncing that Secretary Henry A. Wallace will deliver the Alden-Tuthill lectures this year, characterizes him as "an earnest Christian and a member of the Episcopal church in Des Moines." He will speak on some subject dealing with the religious implications of rural life. The lectures will be given during Ministers week, Jan. 29-Feb. 2, which is designed to gather in Congregational ministers from the midwest for several days of short courses of study, lectures and forums.

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Civil Liberties Union Urges Federal Anti-Lynching Law

Following the recent lynching in San Jose, Cal., the American civil liberties union wired Gov. Rolph denouncing his official endorsement of the lynching. In a recent statement the union points out that, while many leading Californians have been outspoken in their condemnation of the governor's attitude, "apparently most citizens privately agree with him." It is the conclusion of the union's board of directors that "only a federal anti-lynching law can effectively check local mob violence where state officials fail to act." A bill to provide for federal prosecution, and for the federal government's collecting a fine from any county where a lynching occurs, is being prepared and will be introduced in the forthcoming congress. The union offers a reward of $1000 for information leading to the final conviction of any member of the California lynching party.

Dr. Grier Leaves Wagner College

Prof. N. M. Grier, until recently in the chair of biological sciences at Wagner college, Staten Island, N. Y., is now living in Myerstown, Pa. He is temporarily giving his time to research and the writing of articles on science. Dr. Grier, whose name is familiar to readers of The Christian Century's book review department, has done much to interpret modern science sympathetically to religion, and to bring them closer together.

Dr. Vale Will Not Accept Pasadena Call

Rev. Roy Ewing Vale, of Woodward Avenue Presbyterian church, Detroit, has declined the call recently extended him by Westminster church, Pasadena, Cal.

Institute of Sacred Literature Publishes New Course

For several years the American institute of sacred literature, of the University of Chicago, has been issuing special courses of study. The 20 or more courses already published are still in use, and this year a new course is offered on "The Reconstructive Forces of the Christian Religion." Four numbers have been published, to which contributions have been made by Professors W. C. Graham, Donald W. Riddle, E. C. Colwell, J. T. McNeill, Arthur E. Holt, W. E. Garrison and others. Details of these courses may be secured by addressing the institute, at the University of Chicago.

Poet-Philosopher Sees New "Dark Ages" as Possibility

"It is quite possible that we are at the beginning of the Dark Ages," writes T. S. Eliot, poet and philosopher, in an article on "The Modern Dilemma" in the Christian Register. "In the last three or four hundred years we have passed through successive stages of schism, heresy and toleration. Possibly the age of toleration is coming to an end, and we may be again approaching a period in which Christians in western Europe and America will be persecuted. I hardly expect so much as that: life will simply be made more and more inconvenient for them. Christians will not be persecuted until they are feared; and they will not be feared until they are powerful. They may, for the efficient regiment of the state, be segregated into ghettos; but they will probably be tolerated, on the assumption that they are a dying race, for some time to come."

Southern Methodists Condemn Lynching

Shocked by recent outbreaks of violence in Tennessee and elsewhere, the board of education of the Methodist Episcopal church, south, has issued a statement condemning lynching and its chief apologist, Gov. Rolph, and urging federal, state and country officials "to use their utmost power to prevent lynchings and to mete out prompt and adequate punishment" to members of lynching mobs.

Disciples Report Mission Gains on Foreign Field

The Disciples of Christ report nearly 10,000 baptisms on the foreign field the past year, a gain of 42 per cent over the preceding year.

Will Consider Home Missions as Due for Adjustments

At the joint meeting of the Home Missions council and the Council of Women for home missions to be held in Fifth Avenue Presbyterian church, New York, Jan. 9-11, the entire home mission enterprise will be considered and evaluated in the light of the finding of a committee that has been making studies and surveys for the past five years. Whether today's changed conditions call for adjustments in the home missions program will be decided by the representatives of the 60 church boards of 30 denominations, constituent to the councils. Action at the New York meeting will be advisory. For several months the results of the five years' study have been in the hands of a committee on review and forecast, made up of 18 men and women representing as many denominations. Pres. H. W. A. Hanson, of Gettysburg college, heads this committee.

Will End Jerusalem's Water Shortage

Preparations for carrying out the Jerusalem-Ouja river water scheme are reported progressing. Orders have been placed with British firms for machinery to the value of about 250,000 pounds. The water supply system is expected to be completed in 1935.

United Brethren Stress Adult Christian Education

About 1000 adults were in attendance at the national adult convention of the United Brethren in Christ, held recently at Dayton, O. Emphasis was placed in the regular sessions and in the group conferences on personality growth, and the possibilities, opportunities and responsibilities of adult life. This is said to be the first time any denomination has come together in a representative group for a national convention on adult Christian education.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Alice in Wonderland

(Charlotte Henry and star cast) (Paramount) Honest, elaborate, costly film expressly for family. Deserves support, but unfortunately it is too heavy, literal, artificial, cumbrous, complex and grotesque. Some day "Alice" will be made light, imaginative, whimsical, dreamlike—and will "pay handsomely."

For A. Disappointing. For Y: Good. For C: Good.

Design for Living

(Miriam Hopkins, Frederic March, Gary Cooper) (Paramount) Cleverly written, deftly directed, skilfully acted, extremely sophisticated comedy. Heroine lives intimately with two artist heroes in succession. Jealousy. She then marries boresomely moral business man but leaves him to resume life with two heroes in unison. For "moderns," marriage is the only impropriety.

For A: Depends on taste. For Y: Pernicious: For C. No.

Duck Soup

(Four Marx Brothers) (Paramount) Usual Marx brothers idiotic farce-comedy, with crazy horseplay, slapstick, wisecracks and hokum made still more incongruous because set against lavish background of mythical-kingdom royalty. All stock devices retained. Rather less vulgar than usual. Unlimited laughs for all who like "low comedy" at its lowest.

For A: Depends on taste. For Y: Good of kind. For C: Funny.

Going Hollywood

(Bing Crosby, Marion Davies) (MGM) Another in the current epidemic of musical comedy films with lavish background of singing and dancing specialties. Slender humerous plot concerns pursuit of radio crooner by virtuous heroine, who has to win him from vicious French vamp, and serves mainly to exploit Crosby's singing. Some clever impersonations interpolated into plot.

For A: Good of kind. For Y: Perhaps. For C: No.

My Lips Betray

(Lilian Harvey, John Boles) (Fox) Thin, elementary, mythical-kingdom comedy about music-hall heroine thriving as mythical mistress of king. Slightly risque touches in lines and situations probably innocuous because of convincing innocence of heroine. Dialogue banal, comedy naive, acting ordinary. Heroine shows charm but little skill, and Boles has his voice. Feeble stuff.

For A: Mediocre. For Y: Hardly. For C. No.

Roman Scandals

(Eddie Cantor, Gloria Stuart) (U. A.) Cantor, transported in a dream to various misadventures in ancient Rome, is still himself, working industriously for the laughs. The picture is all Cantor, plus chorus girls and spectacular settings in the best movie style. Some suggestive dialogue.

For A: Fairly entertaining. For Y: Unsuitable. For C: No.

Walls of Gold

(Sally Eilers, Norman Foster) (Fox) Heroine, disappointed in love, marries a philandering millionaire and suffers beautifully against luxurious settings. The unsatisfactory husband is of course removed for a happy ending. Story and actors are alike unconvincing.

For A: Tiresome. For Y. No. For C: No.

Best Recent Films for Family:

F. P. 1	Little Women
Way to Love	Christopher Bean
S. O. S. Iceberg	Chance at Heaven

Films of Special Interest for Adults:

Private Life of Henry VIII	Right to Romance
Bitter Sweet	Poil de Carotte
Berkeley Square	Cradle Song

BOOKS RECEIVED

Talks With Young Parents, by Nancy Smith Kruse-kopf. Eden Pub. House, St. Louis, $1.25.

Ministering to Boys and Girls, by A. B. Bunn van Ormer. Lutheran Literary Board, Burlington, Ia., $1.50.

The Living Church Annual, Yearbook of the Episcopal Church. Morehouse, $1.50.

Social Reconstruction, Study Guide for Group and Class Discussion, by Harold Rugg and Marvin Krueger. John Day.

Osborne of Sing Sing, by Frank Tannenbaum. University of North Carolina Press, $3.00.

The Antislavery Impulse, 1830-1844, by Gilbert H. Barnes. D. Appleton-Century Co., $3.50.

The Crimson Queen, Mary Tudor, by Daniel Henderson. Duffield & Green, $2.50.

At 33, by Eva La Galliene. Longmans, $3.50.

A History of Jewish Literature, from the Close of the Bible to our own Days, by Meyer Waxman. Vol. II, from the 12th century to the middle of the 18th. Bloch Pub. Co., $4.00.

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Dr. Arthur Cushman McGiffert, Jr., Professor of Theology and Director of Studies, The Chicago Theological Seminary, Chicago, Ill.: You certainly have managed to keep the numbers of the magazine extremely interesting and useful.

The Rev. Hugh B. Fouke, Jr., Pastor First Methodist Episcopal Church, Boise, Idaho: Enclosed please find my renewal for the best Christian Quarterly that Protestant Christianity has produced in a century. Ministers who have been driven to some of the excellent English publications by reason of the superficial character of much of the material America offered, on the one hand, and of the highly philosophical and technical treatises, on the other, may now enjoy in "Religion in Life" a stimulus that in range and perspective "finds" a minister in a vital sense in relation to every phase of a demanding modern ministry.

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